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HAND-BOOK

TO

KING SOLOMON'S TEMPLE

CONTAINING AN

EXPLANATORY KEY,

AND AN ACCOUNT OF THE BUILDING OF THE

MODEL NOW ON EXHIBITION

IN THIS CITY.

TOGETHER WITH A

DESCRIPTION OF THE ORIGINAL TEMPLE.

422.77

NEW YORK:
C. A. ALVORD, STEREOTYPYER AND PRINTER,
15 VANDEWATER STREET.
1860.

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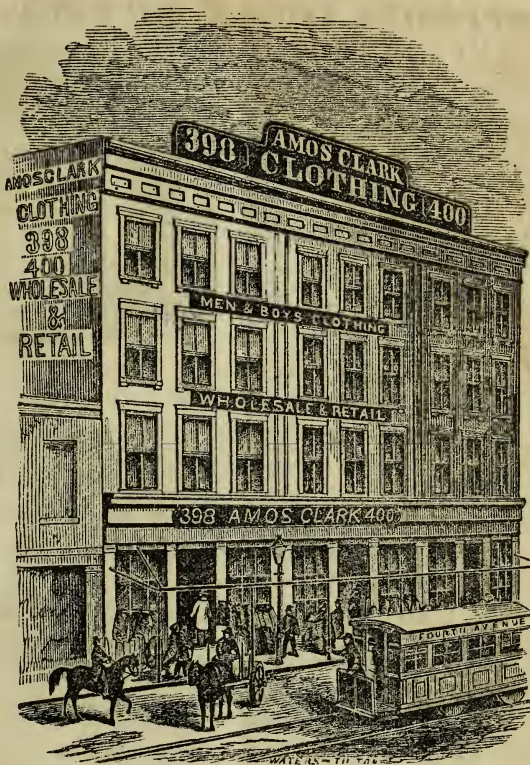
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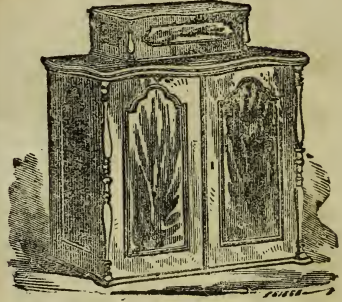
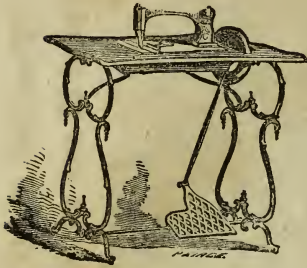
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1. It should be well made, simple in its construction, and easily kept in order.
2. It should make a **TIGHT LOCK-STITCH**, alike on both sides of the material.
3. It should sew any and all materials that can be sewed.
4. It should be able to use cotton, thread, or silk, directly from the spool.
5. It should be able to sew from coarse to fine, and from thick to thin, with rapidity, and without changing the tension.
6. It should be able to make the tension greater or less, on both the under and upper threads, and with uniformity.
7. It should have a *straight* needle; *curved* ones are liable to break.
8. The needle should have perpendicular motion. This is absolutely necessary for heavy work.
9. It should be capable of taking in the largest pieces of work.
10. It should be able to bind with a binder, hem with a hemmer; should stitch, fell, run and gather.
11. It should be always ready to work.
12. It should be capable of using the same size of thread on both sides of the work, and of using different colored thread or silk, above or below, to correspond with any two colors of cloth to be united.
13. It should be able to make a long or short stitch.
14. It should be able to fasten off the seam, and commence sewing tightly at the first stitch.
15. It should run easily and make but little noise.
16. It should have a wheel-feed; none others are in constant contact with the work.
17. It should *not* be liable to get out of order.
18. It should *not* be liable to break the thread, nor skip stitches.
19. It should *not* be necessary to use a screw-driver or wrench to set the needle.
20. It should *not* be liable to oil the operator's dress.
21. It should *not* form a ridge on the under side, nor ravel out, nor be wasteful of thread, as is the case with **ALL CHAIN-STITCH** machines.
22. It should *not* be "more trouble than it is worth."

LADD, WEBSTER & CO.

A FEW TESTIMONIALS

IN FAVOR OF

LADD, WEBSTER & CO'S.

IMPROVED TIGHT-STITCH SEWING MACHINES.

LETTER FROM LIEUTENANT W. L. MAURY, U. S. NAVY.

NAVY YARD, WASHINGTON, AUGUST 12th, 1859.

GENTLEMEN:—The Sewing Machine ordered from you is safely at hand, and Mrs. Maury is fully satisfied with it; as an evidence of its simplicity without directions or explanation. She commenced working on it after a very short trial, and has not experienced the least difficulty in its operation.

I cheerfully give you my testimonial in its favor.

YOURS RESPECTFULLY,
YOUR OBEDIENT SERVANT.
W. L. MAURY.

To MESSRS LADD, WEBSTER & Co.,
500 BROADWAY, N. Y.

Report of Committee of *Lesbian* agricultural Fair at Norfolk Virginia, at which were represented besides our own, Wheeler & Wilson's, Grover & Baker's, and Singers.

The awarding committee respectfully report that after a close and careful examination of the principles, construction and operation of the various Sewing Machines on exhibition, and taking into consideration the character of the various stitches made by them, and also the relative advantage and freedom from complicity, and consequent freedom from liability of derangement and breakage award the premium to Ladd, Webster and Co.

WM. P. WILLIAMSON,
CHIEF ENGINEER,
U. S. Navy. } Committee
—DANIELS ESQ. } on
—ALLEN ESQ. } Sewing Machines.

LADD, WEBSTER & Co's SEWING MACHINES have received the First Premium at the Pennsylvania State Fair, just closed. They stitch, hem, bind, fell, run, and gather without basting, making a tight lock-stitch alike on both sides of the work.

Please read the following.

TESTIMONIALS.

From Dr. A. E. Stocker, Philadelphia.

GENTLEMEN:—We have had one of the Sewing Machines made under your patent in constant use since the first of January, 1859. I had postponed for a long time the purchase of a Sewing Machine, in order that I might examine more minutely the machinery of the various patents offered for sale. The conclusion to which I arrived was that *yours was by far the most simple, the least liable to get out of order, and if out of order, the easiest to repair.* That it is the most simple in its construction has been fully verified, but *I have yet to see it out of order, or to need repair.* I regard the use of a *straight needle* in this Machine as especially important; for whilst I have heard persons who use the Machines which require a curved needle constantly complaining of the facility with which their needles were broken, I can fairly say we have had no such difficulties to contend with. Three needles only have been broken since its purchase, (now nearly nine months,) during which time three persons at least have been instructed in the use of it. Without any disparagement to other Machines, I regard the one under your patent as the most perfect up to this time, and do not hesitate so to speak of it to my friends. Very respectfully yours, &c.,

ANTHONY E. STOCKER, M. D.,
1429 Walnut street.

Philadelphia, September 10th, 1859.

Extract of a letter from Rev Isaac P. Langworthy, Secretary American Congregational Union, to a brother Clergyman, dated Chelsea, Massachusetts, August 13th, 1859.

REV. AND DEAR SIR:—Your letter, respecting Sewing Machines, has been received. I have had one of Ladd, Webster & Co's in use in my family for more than seven months. I am fully satisfied that it combines simplicity with strength; capabilities for a greater variety of work on a greater variety of materials, with perfect ease of working; a proper adjustment of part to part with reference to permanency, to *keeping in order*, as does no other sewing machine now before the public. I wish every minister's wife had one. Her friends can do nothing for her, to the same amount, that will so much help and bless her and her family as to give her one. The gentlemanly and Christian proprietors make liberal discounts to clergymen, and are worthy the patronage they seek, not for this reason so much as because they offer for sale the BEST of those instruments which have become an institution for women.

Very truly yours,
ISAAC P. LANGWORTHY.

From Professor Le Conte of South Carolina College.

GENTLEMEN:—The "Family Sewing Machine" which I purchased from you more than *two years ago* has been in constant use during the whole of this period. Its operation has been in the *highest degree satisfactory.* In fact, the mechanical arrangements are so simple, and so little liable to get out of order, that during the time it has been in use in my family, no derangement of its adjustments has occurred but what I could myself remedy in a few seconds. This *simplicity of its structure* is, in my opinion, the highest recommendation of an instrument intended for such purposes.

Yours very respectfully,

JOHN LE CONTE.

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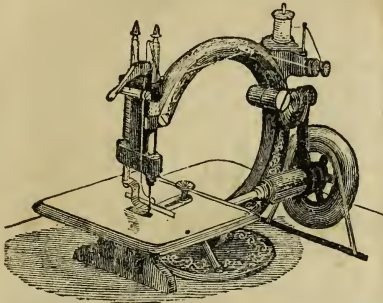
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EXPLANATORY KEY TO SOLOMON'S TEMPLE.

OUTER court to the Temple, this court encloses thirty-one acres of ground, the inner court encloses five acres, the outer court was composed of the great porches surrounding the whole inside of the outer wall; these porches were supported with fourteen hundred and fifty-six columns; Solomons porch being in the east end of the outer court, the royal or big porch on the south side supported with four rows of columns, the east, west and north sides with but three rows, one row of all these columns running outside of the clusters of courts that are inside of the outer wall, there is eight gates leading into the outer wall.

1st., Gate Shushan called kings gate, from the east end, there was fifteen rooms on each side, making thirty on each floor, three stories high, making ninety rooms around the gate. There were shops where they sold their Wine, Oil, Meal and Salt. Chronicles. 9. 18.

2nd., North gate called Tedi, or Tadde, there are thirty-two rooms on each side making sixty-four in three stories, one hundred and ninety-two, all these were used as lodging and court rooms.

3rd. Two gates called Hulda on the south side, these gates had surrounding them on three stories of rooms, one hundred and twenty rooms to each gate, making in all, on the south side, two hundred and forty rooms.

4th. Gates—there was four gates on the west end; the two gates on the south west corner of the west end, was called Assupim. 1 Chronicles xxvi, 15, 17. The next middle gate on the west end, called Parber gate, 1 Chronicles, i, 26, 18; the gate on the north west corner of the west end, is called the gate Shallecheth or Ceponius, leading to the kings palace, 1 Chronicles xxvi, 16; surrounding the two gates on the south west corner, there was eighty-eight courts on each floor, making one hundred and seventy-six, in three stories; the middle or Parber, forty-eight on each floor, making ninety-six in three stories; the gate Shallecheth has forty-eight on each floor, making in three stories, ninety-six the number of rooms in the outer court, is five hundred and fifty-two rooms, not including any halls.

1st. The sacred fence; enclosure; lattice wall or middle wall of partition; all around, one cubit broad, three cubits high; probably a wooden balustrade, supported by strong pillars and a foundation of stone.

This wall also called "Lovely." This wall was several times broken.

2nd. Pillars with inscriptions in Hebrew, Greek, and Latin, of non admission to Gentiles, called "hill" Lamentations, xi, 8, and xv, 11, 5, Acts, xxi, 28.

3rd. Steps and passages before every gate, leading into chel, or alley. This chel, was an "enclosure" inside the wall, all around the Temple, and more holy than the court of Gentiles, or mountain of the Lord's House, consequently the inscription.

4th. Steps four cubits high, and broad above the "Court of Gentiles" leading unto the upper platform "chel" or pavement of marble, or fifteen feet, ten cubits wide, also called Rampart.

5th. Steps leading from "Chel" through wall and gates up to the "women's court."

6th. Outer wall of temple, of marble.

7th. Towers and Turrets for soldiers to defend the temple.

8th. East gate, also, called, the lower, going out of court of women, in the chel, called beautiful, Acts, iii, 2, was forty cubits, or sixty feet wide including side ornaments of five cubits. Here commenced the inner temple, because of the ornaments, the "beautiful veil of the temple" or "the scenery around" also, "Corinthian" because of brass "exceeding in glory those of gold or silver."

9th. Women's gates on north and south sides.

11th. Gate of Firstlings, Exodus, xiii; Exodus, xxiii, 17, Luke ii, 23, Numbers. xviii, 15.

12th. Gate of wood, Leviticus, vi, 12, where the wood was taken in for the use of the altar of sacrifices.

14th. Gate of offering, where all the offerings were taken in, except the first fruits or first born of the flocks.

15th. Gate of Nitzoking; also called, "gate of Song," with an upper room over it for watch; also, "sparkling" Isaiah, i, 31, Ezekiel, i, 7; either because the fire flaming

upon it from the altar, or, "because the sun did give a great dazzling light upon the gilding of this gate.

16th. Gate of Song where they came in presence of Levites, singing or playing instruments, and making temple music.

Court of women; this court was one hundred and thirty-five cubits or two hundred and two and a half feet square; also called new court, 2 Chronicles, xx, 5, "Outer Court" Ezekiel, xlvi, 21; "Great Court" 2 Chronicles, iv, 9; 2 Kings, xxi, 5; treasury John, viii, 20; Acts, xxi, 26. The women might go no higher or further than this court. This being the proper place for them to worship, farther than this the temple was inaccessible to them," only when they brought offerings, could they go into the court of Israel. The floor was commonly flagged with marble.

In the four corners, there were four rooms called courts, forty by thirty cubits, or sixty by forty-five feet.

17th. Court of oil, wine; "For there they laid up the wine, and the oil," Numbers xv, 9, 10, Ezekiel, xlvi, 21—24.

18th. Court of Nazerites; Numbers, vi, 18. "For there they boiled the peace offerings polled their hair and put it under the pot." Here the nazertes now was performed, by having three offerings; a "burnt," "sin" and peace offerings with their hair.

19th. Court of Wood; where the wood was laid up for temple service by separating the wormy, or unclean, for burning upon the altar.

20th. Court of Lepers; where the ceremony for cleansing the lepers was performed, "as killing a sparrow and besprinkling him with blood mingled with water, sending another flying in the open air, shaving himself with a razor, every hair off; on the eighth day brought three lambs for sin, trespass, and burnt offering. "He bathed himself in the leper's room, and went and stood in the gate of Nicaner, and there the priests besprinkled him." Leviticus, xiv, 1, Matthew, viii, 4, Mark, i, 44, Luke, xvii, 14.

21st. Marble columns supporting roof, and covered walk to stand under.

22d. Treasure or offering chests, thirteen in number, but only eleven in the women's court for constant use. "Upon every one of them was written what use and employment they were put unto."

A. Was for them, that were to offer two turtle doves, or two young pigeons; the one for a burnt-offering and the other for a sin-offering.

B. Was for them that were to offer a burnt-offering of birds only.

C. For whosoever offered money to buy wood for the altar.

D. For whosoever would offer money, to buy frankincense &c.,

E. Offering of gold for the mercy-seat.

F. For the refusal of a sin-offering.

G. For the residue of a trespass-offering.

H. For the residue of an offering of birds.

J. For the surplus of a nazertes-offering.

K. For a surplus of a Leper and trespass-offering.

L. For the offering "a sacrifice unto the Lord."

23rd. King Solomon received the Queen of Sheba, 1 Kings, x, 2, called Queen of the South, Matthew xii: 42; Luke, xi: 31. She came either from Arabia, Saba, Abyssinia, Ethiopia, or Sheba, (that is to Embralds). The visit of the Queen to Solomon, was an eventful one. She may have been a Jewess; she brought gold, myrrh, cassia and frankincense; the products of her country as presents.

24th. Ancient Table. Mode of feasting and reclining. The ancient Hebrews sat at their meals, Genesis, xliii, 33, but afterward adopted reclining, Amos, vi: 4; on a kind of couch, or mattress stuffed, reclining with their heads to the table, leaning on their left elbow, with their feet toward the external vaze, Luke, vii: 36—50; thus the case of washing feet, John, xiii: 5—12. It also explains the reclining into each others beard or bosom, John, xiii: 28—25.

Feasts and feasting is frequently spoken of to perpetuate the memory of great events. The passover, the departure out of Egypt; the pentacost, the giving of the law of Sinai, &c., feast of tabernacles, Exodus, xxiii: 14—17; Deuteronomy, xvi, 17; feast of trumpets, or new moon; Persian dedication, when the males were required to visit the temple; the sabbath feast, and the year of Jubilee—see Genesis, xix: 3, 31, 27; 2 Kings, vi: 23; Luke, xv: 23; birthdays, marriages, sheep shearing, harvesting and funerals were celebrated with feasts, also, offerings to temple, 1 Samuel, xvi: 8; 2, Samuel, vi, 19.

25th. Reading the law from the scroll by the High Priest. "Here the law was read at least of Expiation, also, at the feast of tabernacles, by the King, once in seven years, from the scroll of some paper, like substance, linen, parchment, or papyrus, rolled on small rollers, which was enrolled as read, generally carried in a covering or sack.

"Here every year at the feast of tabernacles, was the great dancing, singing, and rejoicing for the drawing and pouring out of water."

26th. Single cloisters for men below, and women above.

27th. 15 degree or winding steps, where Psalm, cxx—cxxxiv, were sang on ascend-

ing to temple by degrees. These steps were half a cubit or nine inches high, each on seven and a half cubits. "Here the Levites stood, and sang," at the feast of Tabernacles. They were semicircular on either side of the steps, there were under ground chambers in the hall, where the Levites laid up their musical instruments.

28th. Great Gate or "Upper Gate of the Lord's House." 2 Kings, xv. 35; 2 Chronicles, xxvii. 3. "The Upper Gate that goeth down out of the court of Israel, unto the court of the women." Leviticus, xiv; also, "New Gate," Jeremiah, xxvi. 10, and xxxvi. 10; "east gate of the sanctuary of the Lord's House," also, because it had been repaired by Jotham; also, "because the senbes did there deliver new traditions, for there also sat the Sanhedrim," also "Middle Gate, and the gate of entrance," Ezekiel, xl: 15; also, "Gate Lur," or "the Gate of Departure;" 2 Kings, xi: 6; "because there those that were unclean were separated, and put aside till their atonement was made," also, Gate of Foundation, 2 Chronicles, xxiii. 5; also, "Gate of Nicanor" especially in lost temple, named after "Leculus Nicanor," Joshua, and—12, B. 2 chapters. The following tradition of this Gate is narrated by Josephus; "the East Gate of the inner temple being of brass, and extremely heavy, and which, could hardly be shut by twenty men being buried and bolted exceeding strong and sure; yet was it seen by night to open of its own accord; from which was perused the decay and ruin of the strength of the temple," Zeckerias, xi, 1; and from that time the Great Sanhedrim, flitted from the Room Gozith, and so removed from place to place; this incident has been compared with the rending of the veil.

29th. Doors to occult passages, leading to mount Zion.

30th. Door to winding stairs, to room above, for priest's wardrobe, and musician's room.

31st. Stand for musicians.

32d. Court of Israel.—This court was one hundred and eighty-seven cubits from east to west, and one hundred and thirty-five cubits, from north to south, and eleven cubits in breadth, the wall separating from the women's court, thirty-two and a half cubits high on the outside, and twenty-five on the inside of the gates of entrance, and surrounded the court of the priests, from which it was separated by a wall cut out of the solid rock, two and a half cubits high, and a small lattice or railing of bars, through which the people of Israel might look, but not pass, except when they brought an offering; wished to lay their hands upon it, to kill it, or name a portion, when they ascended by the small marble steps.

This court was cloistered along the enclosing wall of it within," or "cloisters ran along the wall within, from gate to gate, borne up with fine and great pillars, &c., and roofed over head, that people might stand under unannoyed of rain, and weather. Here Israel stood at the three great festivals, when they were enjoined to appear before the Lord; it being just in the face of the temple and altar.

"Here the stationary—men did constantly stand in representation of all the people."

33d. Steps two and a half cubits high, leading into court of Priests.

34th. Court of Priests.—This court was immediately within the court of Israel; separated by a small wall and railing two and a half cubits high; it was one hundred and sixty-five cubits long, and one hundred and nineteen cubits wide; 2 Kings xi: 8, 10. Hither was the most ordinary access of Israelites, where they brought their offerings, and priest's in the most solemn worship; "on either hand there were desks or standings of the Levites, where they stood to sing, and make the music. Psalm, 134.

Here the priests lifted up their hands, and blessed the people.

35th. Kings scaffold or stand; 2 Chronicles, vi. 13, xxviii, 13;

The Ten Brazen Lavers; 1 Kings vii. 27—39; 2 Chronicles iv. 6.

These ten lavers minutely described in above passages, were all of one mould, size and fashion, for the washing of sacrifices; five were situated on the right, and five on the left of the porch, or on either side of the court. They consisted of a square base or stand, mounted on wheels, and adorned with figures of palm trees, cherubims, lions and oxen. Each of the lavers contained forty baths, or about three hundred English gallons.

These had their symbolical teachings; (Psalm, xxvi. 6;) (1xvi. 18;) Hebrews, x. 22;) (James, iv. 8; 1 John, i. 7—10;) Ephesians, v. 22, 27; Revelations, i. 5, 7, 14.

37th. Court of the Lord's House, or outer sanctuary within the Court of Priests, because it immediately surrounded the sanctuary and temple; within this court was and stood the great brazen altar, brazen seat, the ten lavers; the court of slaughter and offerings, with cattle tables, pillars, &c., &c.,

38th. The court or "place of the slaughter" was on the north side of the altar, where the most ordinary and universal sacrifices were made. Eight cubits from the altar northward was "the place of the rings," where there were six rows of rings. Each contained four, and there they send their sacrifices; these rings were fixed down in the stones of the pavement, where they tied down the necks of the beasts to be slain, or "tied them, until they were to offer them, and sprinkle the altar with blood," Psalm, cxviii: 27; Leviticus, i. 10. There stood marble tables upon which they washed the inwards of the sacrifice, and cut it up into pieces; four cubits farther north were

the pillars on which they hung up the sacrifices upon *hooks*, so that they might free it, called "pillars low short or small." There were some sacrifices slain on the south side, called, "Most Holy sacrifices;" those were the burnt-offering, sin-offering, and trespass-offering, and there were offerings called the "Lesser Holy offerings or things" as "thanksgiving-offerings, and the nazerites ram peace-offerings, but might be slain any where in the court, so were the firstlings, the tenths, and the passover reckoned as lesser holy."

38th. *Altar of burnt offerings.* Exodus xxviii. 1 Kings, viii. 64. This altar was twenty cubits or thirty feet square, and ten cubits or fifteen feet high; 2 Chronicles, iv. 1. This altar was fenced directly in the middle of the court, before steps and doors of the temple, built of marble or stone inside, and overlaid with brass outside, consequently called brazen altar.

There was a grate of net work of brass, put under the compass so as to be even unto the widest of it, here the fire was placed with sacrifice on top, while the ashes fell through and was taken out at the bottom, at a gate by the priests. It had *four horns* on the rising of each of its corners, these seem to have been clothed with peculiar sacredness, as in particular cases of solemn sacrifice, the priest was requested to put on every one of them some of the blood; (Leviticus, iv. 25, 30; xvi. 18.) Hence it was that those who fled to the altar for safety and protection (as a sanctuary or sacred asylum,) to lay hold upon the horns of the altar, (1 Kings, i. 50—53, ii. 28—34; Exodus, xxi. 14.) These horns were made so strong, that animals about to be sacrificed, might be secured to them with cords, (Psalm, cxviii. 27;) on this altar the fire was required to be even kept burning, called *sacred fire*, (Leviticus, vi. 12, 13, ix. 24; x. 1—10.) The altar was fed with the unceasing fire of life, the place it stood was the daily place of slaughter. The stain of blood was at all times fresh upon its sides, from its top rose almost constantly, the smoke of burning flesh ascending Heavenward, a continual remembrance of sins.

39th. *Space between the altar and the porch.*

40th. *The brazen or molten sea.* 1 Kings, vii. 23, 26. "It was ten cubits from the one brim to the other, it was round all about, and its height was five cubits, and a line of thirty cubits did compass it round about, and it contained two thousand baths, 2 Chronicles, iv. 5, saith "it contained three thousand baths," Calmet and Kiltó reconciles it by saying the top held two thousand, and the basin below one thousand, making three thousand, or seven hundred hogsheds of water for the priests to bathe, 2 Chronicles, iv. 6; with or in, or from sixteen thousand to twenty-four thousand gallons of water, and was supplied either by the Gibeonites, or by a pipe from the well, so that a constant flow was maintained.

It was supported by twelve brazen oxen, three looking to the North, three South, three East, and three West, and was probably the largest brazen vessel ever made. It was cast in the plain of Jordan, thence transported to Jerusalem to the temple. "The bath of the Hebrews was about eight gallons," "now their (priests) washing being two fold either of their hands and feet, or their whole bodies;" about the body of this huge vessel there were two borders of engravings, and the water ran out of the mouths of the oxen.

41st. *The Steps* leading up to the porch into the sanctuary, they were twelve in number; every step half a cubit, at every third step, was a space of three cubits made; these steps were of marble the whole breadth of the sanctuary.

42d. *Pillars Jachin, and Boaz;* 1 Kings, vii. 15, 25. 2 Chronicles, iii. 15. These massive ornamental pillars, the most remarkable of History, were cast in the clay groves of the planes of Jordan.

43d. The discrepancy is reconciled by various authors, by supposing they were cast in two pieces of eighteen cubits each, or about thirty-six their joints height, including the sockets of one cubit, which deducted would leave by thirty-five, ninth the chapters of five cubits would make forty cubits or sixty feet. The chapters seem to have consisted of several pieces, and are sometimes spoken of collectively, and at others in detached pieces, consequently the apparent confusion. They stood at the entrance into the temple, where stood a cast of brass, a hand breadth in thickness, being hollow within, eighteen feet in circumference and six feet in diameter, Leviticus, iii. 21.

The engraving or embroidery of both of these chapters is described, 1 Kings, vii. 17; "nets of checker work," Leviticus, iv. 7; Isaiah, x. 34, as "vines or thickets" "was like the branches of palm trees with thickets of branch work, and wreaths of chain work fringes" "wreaths of chain work," as in Deuteronomy, xxiii. 12.

44th. *The Porch.*—1 Kings, vi. 3; 2 Chronicles, iii. 4. And the porch that was in front of the house, was twenty cubits or thirty feet broad, and one hundred and twenty cubits east and west, or one hundred and eighty feet high, and one hundred cubits or one hundred and fifty long, north and south, but fifteen cubits at each end was used for the slaughter knives &c., called shoulder rooms. "The porch had no doors, because it did represent the open heavens; and all the front of the gates (within) was gilt with gold, and through the gate you might see all the porch within, which was large," "and all about the inner door shining with gold;" over this inner door, there was a great golden vine, here they hung golden offerings to make leaves, and grapes,

and bunches, to increase the vine, which like a true natural vine, grew greater and greater.

45th. *Tables of Gold and Marble*, on the right and left in the porch; on the marble on the right, they set down the show bread as they carried it new into the temple; on the left on the gold table set down the old bread for a while, when they fetched it out, "because they rose higher and higher with holy things, and went not lower and lower."

46th. *The Temple Door*.—The entrance out of the porch into the temple, was through two gates, and either gate had two doors or folding leaves; these doors with their ornaments were fifty cubits high, eighty-two feet, twenty-four feet broad, or the height of the ceiling which was fifty-five cubits. "These gates were gilt all over with heavy plates of gold, so was the wall all about it," beautifully ornamented with flower work; this was called "the great door of the temple." "The morning sacrifice was never killed till this door was opened;" it is also related, the noise of this gate might be heard to Jericho; it had two wickets in it, in either leaf, but no man passed through the south wicket. Ezekiel, xlv. 2.

47th. *The ten golden candlesticks*.—And he made ten golden candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left, before the oracle with the flowers and the lamps, and the tongs of gold. 1 Kings, vi. 49; 2 Chronicles, iii. 7.

These candlesticks stood on the north and south; three were carried away to Babylon; Jeremiah lii. 19;

48th. *The Veils*. 2 Chronicles, iii. 14. "And he made the veil of blue and purple, and crimson fine linen, and wrought cherubims thereon."

49th. *The seven golden candlesticks*. The candelabrum which Moses was commanded to make, was after the model shown him on the mount, Exodus, xxv. 31—40; xxxvii. 17, 24. The material of which it was made was fine gold, and with the articles belonging to it, weighed a talent, or one hundred and twenty-five pounds pure gold, all very beautifully wrought with buds and flowers, and various ornaments, called by names which mean *cups, globes, and blossoms*. It stood on the south side to the left on entering, opposite the table of shew-bread, Exodus, xxvi. 35. Its lamps which were supplied with fine oil only, Exodus, xxx. 8.

50th. *The Holy house or sanctuary*. "Now these are the things wherein King Solomon was instructed for the building of the house of God. The length by cubits after the first measure, was threescore cubits (ninety feet,) and the breadth twenty cubits, (thirty feet.) 1 Kings, vi. 2; 2 Chronicles, iii. 3. The holy place was ninety feet long, thirty feet wide, and forty-five feet high; the entrance to it was through a wall eleven feet thick; a door of two leaves was hung next to the porch, and another next to the holy place; each opened inward. When the doors of the holy place were opened, the entrance was closed by a veil richly wrought. The holy place had its floor and sides covered with gold, and richly wrought with carved work, probably flowers, palm-trees and cherubims. Within the holy place was the seven golden candlesticks for the lamps, the tables of shew bread, and the golden altar of incense.

51st. *Table of shew-bread*. In the holy place also, was the table of shew bread, made of pure gold, (as laid,) about three and a half feet in length, twenty inches broad, and thirty in height. There was an ornamented cornice of gold, or border round about to keep the frame work steady; also golden rings for the staves to carry it. (Ephesians, xxv. 23 | 28; xxvii. 10, 16.)

Twelve unleavened loaves of bread were placed upon this table, each containing about ten pints of fine flour, which were changed for fresh loaves every week.

These loaves called the shew-bread were arranged in two piles, sprinkled with frankincense and salt, Leviticus, xxiv. 7; the original signifying "bread of the face," because it was placed before the face or presence of Jehovah, wine was placed upon the table in bowls, or cups, called vials; and there were dishes, and spoons, and covers all of gold. The priests alone as God's servants had a right to eat of the bread that came from this table; but they were obliged to eat it in the holy house; 1 Chronicles, xxiii. 29.

52d. *Altar of incense*. The small altar of incense was placed in the centre nearest the inner veil. It was a cubit square, or one and half a foot and two cubits, or three feet high; made of shittim wood, had four horns at the four corners of it, and a crown about the brim, or edge of it, denoting "the crown of the priesthood." On this altar incense was offered morning and evening every day, the priest also on the day of expiation besprinkled the horns of it with blood. Exodus, xxx. 12.

53d. *High priest, with breast-plate*.

54th. *The most holy place*. And he made the most holy house the length whereof was according to the breadth of the house twenty cubits (thirty feet,) and the breadth thereof twenty cubits (thirty feet,) and he overlaid it with fine gold, amounting to six hundred talents; 2 Chronicles, iii. 8.

This was separated from the sanctuary by a partition space and two veils, called the inner veil, or the veil that was rent. This was entered but once a year by the high priest upon the great day of atonement, to make atonement for the people. The doors "for the entering of the oracle, he made doors of olive trees," 1 Kings, vi. 31.

And he made bars in chains of gold, before the oracle, or (most holy place,) and he overlaid it with gold, 2 Chronicles, iii. There was deposited the ark of the covenant, and over it stood the cherubim.

55th. *The veil* being before the holy and most holy house the outer fire answering to the veil of the tabernacle, Exodus, xxvi. 36, these are described as made of Babylonian tapestry-work of blue purple, scarlet, and fine twined linen, which he resembles to the four elements.

The talmud describes "thirteen veils in all about the temple; seven for the seven gates of the courts, one at the gate of the porch, one at the gate of the temple, and two betwixt the holy and most holy place," and there was an overseer or captain of the veils, when defiled they were washed, and hung up in the chel to dry, when new ones were made, they were hung up to dry in the women's court, to be tried to see that they were right.

The colors have made to symbolize, viz. white the emblem of innocence, blue of universal friendship, scarlet of zeal, fervency; the two later of unity and concord.

The Jews gave them an astronomical signification, representing the four elements. Joshua and Leviticus, iii. c 7.

"The white linen was a symbol of the earth, because it was made out of flax, a production of the earth; the blue as a color of the sky was a color of the air; the purple of the sea, because it derived its color from the murex, a shell fish that inhabits the sea; and the scarlet was the natural symbol of fire."

56th. *Cherubims*. 1 Kings, vi. 23—27; 2 Chronicles, lii. 10—13; "and in the most holy house he made two cherubims of image work, and overlaid them with gold." "The wings of these cherubims spread themselves forth twenty cubits, and they stood on their feet, and their faces were inward." These stood directly over the ark; their wings extending from side to side, and meeting in the centre. The following description may be interesting.

Cherubims. כְּרוּבִים "And there I will meet with thee, and I will commune with thee, from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel," Exodus, xxiv. 22.

Various opinions have been handed down by the learned of all ages, as to the form and appearance of the cherubims mentioned, in the above quoted passage.

Some suppose them to have been in the shape of an Ox, others imagine them to have had the face of a man, the wings of an eagle, the back and mane of a lion, and the face of a calf. Others again opine that they were a particular order of angels. These ideas of the shape and figure of the cherub, are supposed to have been formed from the representation of the four creatures mentioned by the prophet Ezekiel, in the description of his first vision.

Every cherub is said to have had four faces, namely, the face of a man to show his understanding; of a Lion to show his power; of an Ox, to point out his ministerial office; and that of an Eagle, to show his swiftness in the execution of God's will and commandments.

The text in Exodus simply states. "And thou shall make two cherubims of gold."

These two cherubims were by the command of the Almighty, placed as over shadowing the propitiatory or mercy seat, and extending their wings forward, seemed to form a throne for the majority of the deity, who in scripture is represented as sitting between the two cherubs, and the ark itself as it were, his footstool, and there it was that God gave his oracles to his trusty servant Moses, or to the priest who consulted him.

57th. *Ark of the covenant*. This was a chest of pure gold, rather more than thirty inches in breadth, the same in depth, and three feet and a half in length, with an ornamented border on the top; on each side were two gold rings for the staves by which it was carried, and which remained in them. The lid of the ark was of fine gold, ornamented with two figures of cherubims, so placed that their faces turned toward each other, and looked downward upon the ark.

The wings were spread to form a sort of seat; hence the lid was called the mercy seat, and might be considered as a throne on which the Shekinah, or divine presence rested, while the ark itself formed as it were the footstool. There was nothing in the ark, but the tables of stone, on which the ten commandments were written or engraven. Aaron's rod which budded a copy of the book of Moses, and a pot of manna, near or close by.

The ark was the most sacred object among the Israelites, and possesses a history too long for place here, see (Exodus, xxv. 10—22; xxvii. 1—9;) 1 Kings, viii. 3, 9.)

The removal of the ark into the temple of Solomon, was one of great occasion, 1 Kings, vi. 6—9; what became of the ark is not now known.

There is however, no mention made of the precise form or figure of this said cherub. On reference to many of the most approved and eminent Hebrew doctors, it is found, that they have after very deep research, contented themselves with the definition of the word itself, which signifies, in a general sense, "a certain form," or the form of any living creature. In the talmudical and chaldaic writings, the word "cheruba"

EXPLANATORY KEY TO SOLOMON'S TEMPLE.

signifies the form of a child in this sense, it is described as the form of a child with wings, which is inferred from the situation of the cherubim over the mercy seat &c., as stated in the text.

It has been observed by a celebrated author on the cherub, that the etymological bearing of the word, signifies a *form* of a creature, be it what it may. In this instance, however, it is peculiarly considered that of *man*.

Man being the lord of the creation, gifted with the godlike qualifications of speech to distinguish him from the brute creation, and who is depicted by the sweet psalmist of Israel "*little less than the angels*," who are beings of a superior order, inhabiting the celestial regions of happiness and glory. The expression "and I will commune with thee from between the two cherubims;" the voice issuing forth from the cherub, from the figure resembling man, as though the conference were between *man* and *man*, thus affording us a wise and salutary lesson of humiliation, as taught us by the benign condescension of the sole governor of the universe, to administer his holy precepts for our comfort and guidance, in a manner calculated to secure our attention and respect for his sacred oracles, and thus our author infers that the cherub mentioned in Exodus must have been in the form of a *man* or *child*, and which rendering is generally adopted by most of the Jewish rabbins who have treated on this subject.

ORIGIN OF THE BUILDING

OF THE

MODEL OF KING SOLOMON'S TEMPLE.

THE Model of Solomon's Temple was built in San Francisco, California, at an enormous outlay of time and money. The credit of originating the design, and carrying out that design to a successful termination, is due to Mrs. CAROLINE SHADE, an American lady, a native of Louisiana, but long time a resident of the Golden State. In the architectural, ornamental, and mechanical portions of the work, whatever of merit obtains, is due to the genius and skill of Mr. ANTHONY SLUTHOUR, an American, a native of the Buckeye State. The time occupied in its construction was twelve years, eleven months, and seven days. During the last eleven months, there were from 14 to 28 artists and artisans employed upon the Temple, and in May 1859, this vast work was completed and opened for public inspection. Thus, it will be seen, the entire structure is essentially American, both in material and in execution. The gold which adorns the various parts of the Temple, was taken from the mines of California; the various woods used in its construction were cut from its forests, and the whole, when completed, has attained its fair proportions, and, like the great original, gone up without the sound of hammer or chisel—not a nail being used in the entire fabric. The successful completion of a work of such magnitude must be particularly gratifying to the American heart, when we reflect that attempts have been repeatedly made, only to be succeeded by failure, between the years of 1819 and 1845, by both English and French artists. Other delineations of the Temple in different forms have been repeatedly brought before the public gaze, but the greater number are redundant of hypothetical architecture, and extravagant proportions.

With these repeated disasters staring her in the face, and in spite of the many prophecies of failure, Mrs. SHADE, with characteristic energy, determined to commence and complete what others had attempted and had not accomplished. Few can comprehend the magnitude of the labor necessary to such a task. The Sacred Writings, of course, furnished the groundwork, but the Talmud, Josephus, Masonic traditions, and various Rabbinical works, were necessarily brought in requisition to carry out the details. Also, to corroborate and reconcile conflicting accounts, the works of such Biblical writers as PRIDEAUX, CALMET, LIGHTFOOT, KITTO, Sir GARDNER WILKINSON, Dr. MACKAY, and Dr. BARCLAY have been harmonized, and the mean of their opinions taken as a standard.

The entire supervision of the mechanical part of this great work was given to Mr. SLUTHOUR, who, in carrying out the details of the plan, has won a lasting fame, both as an architect and artisan. For many a weary month and day, Mr. S. might have been said to live without the world. Absorbed with the one idea, he took no note of time but by its loss, and his knowledge of the outer world was circumscribed within the geographical boundaries of the scene of his labors. Step by step, and piece by piece, this monument of toil and lavish decoration, has arisen, until it now appears a marvel of architectural elegance and skill, unequalled by any work of modern times.

The intention of Mr. SLUTHOUR was to build a much smaller model than the present; but after its commencement, finding it impossible to carry out his original design, and give the fair proportions as extensively as he desired, recommenced his model upon a scale of one foot to twenty-one of the original, which is now its exact proportion. In determining the style of architecture, every work within reach has been examined with especial reference to that subject. He fortunately obtained the assistance of distinguished Hebrew scholars in the consultation of authorities from the Talmud, which had never previously been translated into English. So far, therefore, as Biblical history, patient research, and indefatigable industry could fashion and form a *fac-simile* of that edifice, which was for ages the pride and glory of the world, the Model, as completed, has stood the test of severe criticism, and all agree that it is indeed the Temple in miniature.

In regard to the costumes of the various figures which adorn the courts and surroundings, there can be no cavil, as the arch of Titus at Rome furnishes a most reliable description. The Corinthian order of architecture has been partially adopted by the architect, as it was unquestionably used in the Herodian Temple. It is also true, that this order, or at least its modification, was in vogue more than three thousand years ago, as the ruins of Tyre, Balbec, the Tadmor in the wilderness, cities contemporaneous with Solomon's time, abundantly prove. It is proper to observe, that most, if not all, ancient and modern writers concur in this adaptation, agreeing that Corinth appropriated an order which existed, at least in a modified degree, centuries before the generally received date of its origin.

That a work so extensive as this Model should have been constructed in a newly-settled State, like California, where material and labor are so excessively high, and where the great masses are absorbed in the pursuit of gain, may appear singular to many. With Mr. SLUTHOUR, the acquisition of wealth was but secondary, only as it aided in the completion of the great work he had undertaken. While others were erecting their fragile structures, doomed to wither, and leave no trace of their existence, he was building an edifice that will give him name and fame wherever art is appreciated, and American genius rewarded. With a feeling of pride and pleasure he can look upon his own handiwork, admired as it has been by the thousands who have examined its fair proportions, feeling assured, though others failed, it was reserved for himself to consummate a correct representation of that sacred edifice in which the Divine Presence once rested, and Israel's God displayed his mighty power.

There are many reasons why California should have been chosen as the place to build the Model of King Solomon's Temple. It is generally accredited by modern writers, that the ancient Parvaim and Ophir lie far eastward, even as remote as the Pacific coast. Some have located it as far south as Peru; but the most popular belief is, that California and Central America were once settled by an Eastern people, and that much of King Solomon's wealth came from this quarter. The arguments in support of this hypothesis are legion, and discoveries are daily being made throughout the length and breadth of this continent verifying the assumption. In the mining operations of the present day excavations are made in the hearts of mountains, which reveal the existence of ancient river-beds, with mining implements, such as the ancient pick, the porphyritic pestles and mortars, medals of Assyrian origin, Egyptian figures of the bull, and various other works, identical with the remains found in the ruins of Tyre, Balbec, and the ancient cities of the East. Now, these remains are not in their primitive condition, nor indigenous to this continent, and the conclusion is irresistible that they were brought hither by an Eastern people, at a period so remote that tradition affords no solution. Geology, however, supplies the hiatus, and the record becomes as clear as though inscribed on brass, and proudly chronicled on tombs. Also, we are informed, that the ships of Tarshish went to Ophir, and that they sailed from Ezion-geber, a port of the Red Sea; that they made a voyage *once in three years*, and returned freighted with *gold, spices, algum wood, and ebony*. Now, it is presumable that these ships could sail out of the Red Sea, skirt the coast of Asia, north to Behring Straits, to Petropauloski, south to California, and even to Peru, and return in the time above indicated, without a knowledge of navigation.

It is proven, however, that the compass was known to the Chinese one thousand years before the days of Solomon;* they could therefore boldly venture to such distance direct. The theory that the wealth of Solomon was derived from California, is by no means new. It was advanced by Humboldt half a century since, and later still, in 1848-9, Judge M. M. NOAH, of New York City, then editor of the *Sunday Times*, a gentleman of high scholastic attainments, and great erudition in Jewish lore, published several articles in support of this hypothesis. By no other rule of interpretation, can seeming discrepancies in location be made to harmonize with sacred and profane history, but we are not compelled to take this position *à fortiori*, as the geological record is more reliable than Egyptian hieroglyphics.

If modern California be indeed the ancient Parvaim and Ophir of Solomon's day, and if his Temple contained the products of its mines, how appropriate then the construction of its representative, decorated with material derived from similar sources. The idea is most significant, affording a beautiful parallel, by which the past and present are brought into direct communication. Without any great stretch of the imagination, one may conceive that the virgin gold which adorns entablature, colonnade, and façade of the Model, slumbered three thou-

* See an article published in Silliman's American Journal of Science and Arts, by E. E. SALISBURY, Professor of Sanscrit and Arabic Literature, Yale College, 1840-41, for proof.

ORIGIN OF THE BUILDING

sand years ago, by the side of its counterpart in the bowels of the earth, from whence it was taken to the Holy Place of the great original, at Jerusalem, and its brilliancy paled before the effulgence of the SHEKINAH, within the sacred fane.

After years of patient toil and anxiety, Mr. SLUTHOUR completed his model, the first successful attempt since the earliest days of modern recollection, and in San Francisco, May 30th, 1859, it was exhibited for the first time, its inauguration being a grand and imposing feature. The clergy of that city assisted in the ceremony, and Rev. Dr. PECK delivered a beautiful opening address. We copy from a leading San Francisco paper, a brief extract of its report of the evening's ceremony.

Dr. PECK remarked: "The Model before us is undoubtedly a correct imitation of that splendid structure in which the God of Israel dwelt, and showed forth his mighty power. The more we examine this Model, the greater will be our admiration of it, as a faithful representation of the mightiest structure of Israel. Solomon's Temple was a magnificent building in the time in which it was built and stood, and such a character it would hold in our own time. Before it the Queen of Sheba stood in speechless wonder and admiration, and from its view, with a mind full of awe and reverence for its constructors and their God, she went unto her own place. Reflections the most pleasing, suggestions the most sacred, present themselves to the beholder. No Bible reader or Bible student could gaze upon this model unmoved; few of the worldly-minded, who are induced to look upon it, will go away without a desire to read of its origin, the history of its construction, and the avowed purpose of its completion. Once the spirit of the Almighty breathed upon a Temple in form and figure like unto this; in the Holiest of the Holies he dwelt; once and often the sacrificial incense rose from the sacred altar, situated within its consecrated portals; we may see the long train of priests passing in and out of the typical gateways, or engaged in the most solemn priestly office; kings, divinely anointed, pass in and out, for a blessing on their people and a comforting assurance for themselves; we seem to catch the echoes of the jubilant anthems that burst forth from the congregational choirs; we are watching the ceremonies on the day when the magnificent gates of the inner shrine roll back upon their golden hinges, and the Priest enters where the Lord of Sinai dwelleth. We cannot be insensible to those sublime historical recollections which now appropriately press in upon us. Above all, we cannot forget the symbolic nature of this work, the promise which had some foreshadowing in every part thereof. Solomon, the man of wisdom, which is peace, laid deep its foundations, and silently and magnificently it rose to the consummation of all earthly beauty and grandeur."

Dr. HENRY, Rabbi, was called upon to give a description of the Model. He hoped that the view of this Model would induce many to heed the Bible of the Jew and the Gentile—the common scripture of both sects; he hoped that its presentation would encourage people to introduce and preserve the reading of the Sacred Word in the schools of the land, so that when the youthful pupil came to view this Model, he could say: "I know of this work, for I have read of it in Kings and Chronicles."

During its sojourn in San Francisco, about seven weeks, the Model was visited by over 20,000 persons, an average of near five hundred each day. It was the great feature of that city, and its fame extended throughout the entire State. The religious community of every faith thronged the place of its exhibition; the clergy not only sanctioned it, but the most prominent preached upon the subject, and recommended those under their charge to visit it. They considered it a handmaid to religious effort, as causing many to search the Scriptures, who had heretofore neglected their perusal. Indeed, it is said, during the brief period of its stay in San Francisco, the number of Bibles and works upon Jewish history sold, were more than had taken place for many years previously. The press, with one accord, spoke of it as a "work of art, beauty, and Biblical history," and over two thousand of the most prominent citizens of the State of California, gave written testimonials in its favor.

With this *prestige*, and under advice, Mr. SLUTHOUR determined to visit the Atlantic States, and exhibit the model in New York City. It was accordingly taken down, and shipped on board the clipper Gauntlet, for New York, which port was reached in ninety days. Some idea may be formed of its magnitude, when told that its measurement is over forty tons, closely packed. It will not be exhibited in any other city of the Union, the proprietor having concluded to take it direct to London after the close of its exhibition in New York.

In this city, the press and clergy have unanimously spoken in its favor, and several of the latter have made it the subject of their Sunday teachings. Many who have visited the Holy Land, and have written upon the Temple, accord to it all that it purports to represent, and admit that as a faithful representative of King Solomon's wonderful building, this is as perfect as art and human ingenuity can devise.

We might add, with propriety, that though lavish in the ornamental as is the exterior, the parts that do not present themselves to the eye of the beholder are equally exquisite. The Mosaic pavement is of elegant inlaid work, and contains over one million of pieces, executed entirely by Mr. SLUTHOUR. The great and crowning beauty is the Holy of Holies, where rests the Ark of the Covenant, with the beautiful cherubim overspreading the Mercy Seat. These figures are exquisitely carved, and overlaid with fine gold. The Ark and the Altar of Incense are of pure gold, as finely finished as any work of modern art. The great Brazen Altar, and Brazen Sea, with its fountain of running water, supported on the backs of twelve oxen, convey to the mind's eye a realization of their original proportion, and we are insensibly carried back in imagination to the day when Priest and Levite united in sacrificial offerings to the Most High. The High Priest is observed emerging from the Holy of Holies, wearing the Sacred Breastplate, with the twelve precious stones inlaid, on each of which is engraven the name of one of the tribes. The King is represented in front of the great Altar, with outstretched hands, in the act of blessing the assembled people at the Feast of Dedication. (1 Kings, viii. 55.) In the Women's Court may be seen the Priest with the sacred scroll before him, expounding the law, while the many worshippers surround him, and listen with respectful reverence. King Solomon may also be seen, showing the Queen of Sheba the glory of his house, while she, in rapt amazement, declares the half has not been told her. There are, in all, over six hundred figures appropriately costumed, and so arranged as to present a life-like appearance. The whole is, in fact, but a reduction of the original, and well worth a close inspection, even as a work of art, independent of its Scriptural associations.

The proprietor invites criticism—close and searching—anxious that the truthfulness of the Model to the original should rest upon its own merits. Thus far, it has been pronounced by clergy and laity as correct, reliable, and faithful an imitation of Solomon's Temple as is possible to obtain from the various authorities that have come down to this latter age. Future researches, however, may bring to light much that is at present shrouded in darkness, when the underground vaults, passages, and archways that lie beneath the city of modern Jerusalem, have been explored. Nor is it improbable that much of the Temples'

treasures escaped the pillage of SHISHAK, NEBUCHADNEZZAR, and even the ravages of the Roman soldiers under TITUS, and by pious hands were carried through the vaulted passages to some place of safety, which future discoveries may yet elucidate.

It is now generally believed by Oriental travelers who have examined the topography of Jerusalem and its surroundings, that the foundations of the original Temple were never destroyed, and that they stand at present in their primal condition. The letter of prophecy was strictly fulfilled in the complete demolition of the superstructure; and so it has been regarded by all ancient and modern writers. The Holy City and the Tomb of David now rest under the shadow of the CRESCENT, but the signs of the times, and the words of inspiration, clearly indicate that the warlike rule of the Moslem is rapidly waning, to be succeeded by the milder sway of God's chosen people.

SOLOMON'S TEMPLE.

THE magnificent Temple of the Lord, built by King Solomon, according to the divinely-ordered model, 1 Chronicles, xxviii. 11, 12, 19, was erected on Mount Moriah, as the chosen place, Genesis, xxii. 2—14; 2 Chronicles, iii. 1, the summit of which was originally unequal, and its sides irregular, but it was the favorite object of the Jews to level and extend it, by building massive walls from the valleys beneath, and filling up its sides, to enlarge the area for the massive buildings erected by King Solomon, now covered, as is supposed, by the Mosque of Omar. According to the Talmud, the area of the sacred enclosure was 500 cubits square. Taking the most approved estimate of the cubit at eighteen inches (or 1.824), would give 912 feet,* as the length of each side. Now, the total length of the southern wall of the enclosure was, as nearly as has yet been ascertained, 915 feet; but Dr. Robinson gives 955 feet, Mr. Catherwood 940 feet, and Dr. Barclay, 916 feet; 820 on the east, 975 north, and 870 on the west end.

The foundations of this magnificent edifice were laid by King Solomon in the year of the world 2992, and was completed *A. M.* 3000, about 480 years after the Exodus and building of the Tabernacle; having occupied seven years and six months in the building. It was dedicated with great solemnity to the worship of Jehovah, who condescended to make it the place for the special manifestation of His glory, 2 Chronicles, v. 5-7. On that occasion, King Solomon offered up 22,000 head of cattle, and 120,000 head of sheep, and the most sublime dedicatory prayer ever uttered by mortal.

It does not appear that King David knew, until the last year of his life, the precise site which this temple was to occupy. In that unhappy year, when his sin in numbering the people brought down the divine judgments upon them, he was directed to build an altar, and offer sacrifices in the threshing-floor of Araunah the Jebusite, which then occupied the summit of Mount Moriah. The king accordingly bought the threshing-floor from Araunah (who would willingly have given it free of cost) for fifty shekels of silver. He then hastened to set up an altar, and to offer burnt-offerings and peace-offerings thereon, and called upon the name of the Lord. No sooner was this done, than the destroying angel sheathed his sword, and the plague was stayed. As this was the first command to build an altar for sacrifice which had been given since the delivery of the law, which made the altar of the tabernacle the sole altar for sacrifice in Israel, and as the site was indicated with so much precision, and the offerings so signally accepted, the spot seemed so highly honored and sanctified as to point it out for the site of the future temple. Thus, when the temple came to be built by Solomon, the site is described as the place at Jerusalem, in Mount Moriah, where the Lord had appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan (or Araunah) "the Jebusite." 2 Chronicles, iii. 1. In the countries of the south and east, the site of the threshing-floors is selected on the same principles which might guide us in the selection of the site of wind-mills. We find them usually on the tops of hills, on all sides exposed to the winds, which are required to separate the chaff from the grain. But the summit of Moriah, though large enough for the purpose of a threshing-floor, had no level sufficient for the plans of Solomon. According to the very probable statements of Josephus (Bell. Judges, v. 5), the foundations of the temple were laid on a steep eminence, the summit of which did not at first afford a sufficient level for the temple and its courts. As it was surrounded by precipices, it was found necessary to build up strong

* Strong's Harmony of the Gospels.

walls and buttresses, in order that the required surface might be gained by filling up the interval with earth. The hill was also fortified by a threefold wall, the lowest tier of which was in some places more than 300 cubits high. The dimensions of the stones of which these walls—or more probably the lowest part of them—consisted, were, as the occasion required, very great. The “great stones” needed for this purpose, are mentioned in 1 Kings, v. 17; and Josephus says that some of them were as much as forty cubits long. This is probably an exaggeration, although stones not less than sixty-four feet in length occur among those which form the terrace of the great temple of the sun at Balbec; and it should be added that parts of the walls, or fortifications, which Josephus had in view, and on which he seems to have founded his statement, may have been, and probably were, added at a period considerably after the erection of Solomon’s temple. At all events, there still exist sufficient traces of these inclosing walls to corroborate the statement which has been given. The nature of the soil rendered it necessary that the foundations of the building should in parts be laid at a very great depth. Unless we take into account the vast expense and labor thus employed in preparing the site and the substructions, we shall form but an inadequate notion of the greatness of the undertaking.

The site having been properly prepared, and all the preliminary arrangements completed, the foundations of the temple was laid in the fourth year of the reign of Solomon, in the month Siv, being the third month of the year 1012 before Christ, 480 years after the departure from Egypt; and it took seven years and a half in building, being completed in the month Bul, the eighth month of the eleventh year of Solomon’s reign.

The Israelites had hitherto no opportunity or occasion to become proficient in architecture, or in the arts connected with it; and we do not, till the reign of David, read of any public buildings or monuments being erected in their territories. For this there are many reasons; but it may suffice to indicate the chief of them, which are—their previously unsettled political condition: the absence of a great central metropolis, such as was now obtained in Jerusalem; the possession of the buildings erected by the inhabitants of the land, which, for many generations, sufficed for the new possessors; the simple, unostentatious habits of even the great men in Israel; and more than all, the want of all those objects for which imposing structures are usually called into existence; temples they could not erect, because there was but one place of public worship and sacrifice allowed by the law; and palaces they did not need, because they had no king or central government. It is, therefore, no matter of surprise that both DAVID and SOLOMON were under the necessity of seeking the aid of Phœnician artificers in building their palaces; and that the latter king was obliged to draw from Tyre nearly all the skilled labor which the works of the temple required. There was at this time, and long after, a very good understanding, cemented by the mutual advantages of the connection between the monarchs of Israel and Tyre. It had been begun by DAVID, whose munificent character and warlike prowess seem to have quite won the heart of HIRAM, king of Tyre. That the feeling between them amounted to something more than the usually formal amity of kings, is testified by the phrase that HIRAM had been “ever a lover of DAVID;” and in answer to SOLOMON’S application for assistance, willingly undertook to render to the son the same friendship and aid which he had before, in lesser undertakings, afforded to the father. The groundwork of this alliance rested on the circumstance that the Phœnicians, being confined to a narrow strip of territory, and being exclusively addicted to commerce and manufactures, found it exceedingly convenient to draw such products of the soil as they needed for use or exportation from the Hebrew territories; while the Israelites found it nearly an equal advantage to obtain in exchange, timber, stone, manufactured goods, and the various products of foreign lands, of which the Phœnicians had become the factors, and of which Tyre was the emporium. In accordance with this explanation, we find that SOLOMON undertook to pay in corn, wine, and oil—the staple products of his kingdom—for the essential assistance in workmen and materials which King HIRAM agreed to furnish. 1 Kings, v. It is, however, worthy of note, that, after this, the Israelites never needed the assistance of Phœnician workmen in their public buildings, even when they did obtain from them materials, chiefly timber, from Lebanon; and

this seems to show that they profited well by the instruction in the architectural arts which they received from the Phœnicians during the reigns of DAVID and SOLOMON.

The temple and its utensils are fully described in 1 Kings, vi. and vii. and 2 Chronicles, iii. and iv.; and it is desirable that the reader who wishes to understand the matter thoroughly, should peruse these chapters with attention. These descriptions enable us to realize a tolerably clear idea of many important details of this glorious structure; but they do not alone suffice to afford us a distinct notion of the architectural elevation of the principal buildings.

It is necessary, in the first place, to realize the leading use and idea of the building, which made this and other ancient temples entirely different from modern churches and cathedrals. These are intended for the reception of the worshippers, and are, therefore, necessarily spacious; but the temple at Jerusalem was never intended to be entered by the worshippers. They stood in the open air, in the courts before the temple, which itself consisted of two chambers, the centre of which (called the holy place) was entered by the officiating ministers alone, only twice a day, to attend to the lamps and to offer incense, while the inner chamber (called the holy of holies, that is, the most holy) was entered only once in the year by the high priest, upon the great day of atonement, when he sprinkled the blood of sacrifice upon the ark of the covenant, a type of the offering of the body of our Lord Jesus Christ once for all. The temple, therefore, was simply the house or palace, in which the Most High dwelt, as it were, among his people; his presence among them, in that house, being represented by that visible resplendence called "the glory of the Lord," or the *Shekinah*, which rested in the holy of holies, above the wings of the golden cherubim which hovered over the ark. This being its destination, and its sole destination, it was not necessary or desirable that its dimensions should be vast and imposing; but the feeling which found no proper vent in this manifestation, was shown in lavishing vast wealth, the most costly materials, and the highest resources of the arts, upon a structure of comparatively small dimensions. Bearing these two facts in mind, the special use of the building, and its limited extent, how striking appears the exclamation of Solomon himself with reference to it, in the noble prayer which he uttered at its dedication!—"But will God, indeed, dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded!" 1 Kings, viii. 27.

Our idea of the temple must be, however, by no means limited to this small building, but must embrace the whole site, as the word "temple" usually does in Scripture with the immense outer walls, the noble gates, the courts, and the shady colonnades, store-chambers, and vestries, by which these courts were surrounded. These, taken altogether, gave the reality as well as the appearance of vastness; and the house of God itself appeared beautifully in the midst, not seemingly diminutive, but as the cynosure, the crowning glory of the whole; like a costly gem in a broad setting of gold.

This sanctuary was sixty cubits long, twenty wide, and thirty high, which are dimensions comparable only to those of our smallest churches and chapels. It is, however, impossible to overlook this statement of Josephus, who gives the same breadth and length as the Scripture, but makes the height sixty cubits; and not only so, but adds that, "over this was another stage of equal dimensions," so that the height of the whole structure was 120 cubits. It is impossible to receive this in the literal sense which the words seem to convey, and that because it does not agree in that sense with Scripture, and because a building of such proportions would be an architectural monstrosity. It may, therefore, be conceived that he means to say that there was a part as elevated above the top of the building as that was above the foundations; and this could only be true of the porch rising up into a kind of tower or steeple—an interpretation which is corroborated by 2 Chronicles, iii. 4, which assigns this same height of 120 cubits to the porch. This has the sanction of a received interpretation; for it is well known to ecclesiastical antiquaries that the general arrangements of churches have been framed, as far as difference of use allowed, with express reference to, and in imitation of, the distribution of parts in Solomon's temple; and the towers

and steeples, and other such like elevations, mostly over the porch, are understood to be involved in this imitation. It is a more important question, how Josephus gets at the general height of sixty cubits, when in 1 Kings, vi. 2, it is expressly stated as thirty cubits. The statement respecting the porch, corroborated as it is in the Chronicles, makes it more probable and proper that the height should be sixty than thirty cubits; and the statements may be reconciled by supposing that Josephus indicates the whole external height, including the basement and the roof, whereas the writer in Kings speaks of the internal height from the floor to the ceiling. Some have thought that the difference may have arisen from the existence of an upper story, which may have consisted of rooms for the accommodation of the priests, such as vestries and treasuries. But those who give this explanation do not consider that it was needless to encumber the holy house with such adjuncts, for which there was abundant room in places more suitable and convenient, and that it would be revolting to all oriental, and to all Jewish ideas, that any persons—even priests—should tread over a place devoted to most holy services.

The interior of the sacred edifice was, as already intimated, divided into two apartments. The inside dimensions of the outer chamber, called the "holy," was forty cubits long, twenty cubits wide, and thirty cubits high. This chamber was separated from the inner, called holy of holies, by a partition, a large opening in which was, after the manner of the East, closed by a suspended curtain. This holy of holies was at the western extremity of the building, and its internal dimensions formed a cube of twenty cubits. At the east end of the building was the porch, at the entrance of which stood the two pillars called JACHIN and BOAZ, which were twenty-three cubits in height. The sacred building was surrounded by three stories of chambers, each of which was five cubits high, making together fifteen cubits; so that what appeared above of the walls of the main building afforded ample space for its windows.

The lowest story of the chambers was five cubits, the middle six cubits, and the highest seven cubits wide. This difference of width arose from the circumstance that the walls of the holy house were so thick that they were made to recede one cubit, so that the successive shelvings in the wall of the temple afforded a firm support to the beams of the several stories, without the necessity of inserting their ends into the very substance of the wall, which might not have been considered reverent. These observations will be found to render more intelligible the particulars given in 1 Kings, vi. 5, 6; and it will be seen from this, that assuming the elevation of the porch as already described, this, with the stories of chambers, on each side, rising to half the height, of the main building, must have given the structure a general resemblance, in the external view, to a church with a nave and two side aisles, and with a tower or steeple rising in front. This analogy was indeed intended in the original construction of churches. But it will be observed, that the parts (stories or chambers) which answered to the aisles of a church, had in the temple no connection whatever with the interior of the building.

The windows in the wall of the main building, above the uppermost stories of the side chambers, were possibly of the curious lattice-work still used in the East, even where glass is known, as more favorable than glass to the coolness and ventilation which a warm climate demands. It is probable that the windows of the temple were for these purposes, rather than for light; for the outer chamber of the temple was lighted by the lamps of the golden candlesticks, and it is generally understood that the inner temple was strictly an *adytum*, having no windows. It was to this circumstance that Solomon alludes: "The Lord said that he would dwell in the thick darkness." 1 Kings, viii. 12.

The substantial fabric of the temple, "was built of stone, made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building." 1 Kings, vi. 7. The object of this was doubtless to lessen the expense and labor of transporting the stone from the quarries; but the effect was remarkable;

"No workman's steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung."

The structure was, however, wainscoted with cedar wood, which was covered with

thin plates of solid gold. The boards within the temple were ornamented with beautiful carvings, representing cherubim, palm-trees, and flowers; and being covered with the precious metal, must have had a truly rich effect. The ceiling of the temple was supported by beams of cedar, and was wholly covered with gold. The partition which separated the holy from the holy of holies consisted probably not of stone, but of beams and boards of cedar, and it would further appear that the panels consisted of a kind of reticulated work; so that the incense which was daily offered in the outer chamber might diffuse itself freely into the inner sanctuary. See 1 Kings, vi. 21.

The floor of the temple was throughout of cedar, but boarded over with fir. 1 Kings, vi. 15. The doors of the holy of holies were of olive wood; but the door of the outer chamber had posts of olive wood and valves of fir. Both these doors had folding leaves, which, however, seem to have been usually kept open, the apertures being closed by a suspended curtain. This contrivance is still observed, not only in the mosques and Christian churches of the East, but in the churches of southern Europe, where the doors usually stand open, but the doorways can only be passed by moving aside a heavy curtain.

The opening of the door of the most holy place appears to have been equal to one fifth of the whole area of the partition; and that of the whole temple to one fourth of the breadth of wall in which it was placed. We may thus understand 1 Kings, vi. 31-35, from which we learn that the door was carved work, overlaid with gold.

In the most holy place stood the ark only; but in the centre were ten golden candlesticks, the altar of incense, and the table of shew-bread.

The temple area was divided into two courts. The inner court, called also the court of the priests, and by Jeremiah the upper court, was that in which stood the temple, and in which the priests officiated. The enclosure of this appears to have been formed of cedar beams, resting on a foundation of stone, 1 Kings, vi. 46; and is described by Josephus as being three cubits high. The outer court was called also the greater court, 2 Chronicles, iv. 9; and "the court of the Lord's house." Jeremiah, xix. 14; xxvi. 2. Both these courts were surrounded by spacious buildings and offices, some of which, however, appear to have been added at a period later than that of Solomon. Notices of some additions occur in 2 Kings, xv. 35; Jeremiah, xxvi. 10; xxxvi. 10; and compare Josephus's "Wars of the Jews," v. 5, 1. The outer court was that in which the congregation assembled, and the inner court that in which the priests and Levites officiated. They were separated not by any wall or partition, but by some steps, probably not more than five; so that all the ritual service performed in the court of the priest was open to the view of those who stood in the great outer court. It seems that the sacred building did not occupy the centre of the inner court, but stood near up toward its western end; and the area in front of it (that is, of the inner court) contained the great altar of burnt-offerings, the brazen sea, supported upon twelve oxen, and ten brazen lavers.

The temple being finished, was opened for divine service by a solemn act of dedication, in which Solomon himself took the leading part. The priests removed the ark from its temporary abode to its place in the new temple; and at that instant "the glory of the Lord" filled the place. This drew from the king, who sat high above the rest upon a brazen platform, three cubits high, in the interior court, the words; "The Lord said that he would dwell in the thick darkness. I have surely built thee a house to dwell in, a settled place for thee to abide in for ever." He then turned toward the people, and briefly recapitulated the circumstance in which the building had originated, and under which it had been brought to a completion. Then, after a solemn pause, he knelt down, and spreading forth his hands toward heaven, uttered the noble prayer which is contained in 1 Kings, viii. 23-61; and 2 Chronicles, vi. 13-42. The king had no sooner concluded his prayer than fire descended from heaven, and consumed the sacrifices which were laid out upon the altar, and "the glory of the Lord filled the house." At the signal of the divine acceptance, and that the Lord had, as it were, taken possession of the house and the altar consecrated to him, all the people "bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, 'For he is good; for his mercy endureth for ever.'" 2 Chronicles, vii. 1-3.

This was a great day in Jerusalem. The feast of the dedication was kept up for an entire week; and was followed by the feast of tabernacles, which lasted another week, so that high festivity was maintained for a fortnight together, during which the people were in part, if not wholly, feasted upon the flesh of the sacrifices which were provided by the king, to the enormous extent of twenty-two thousand oxen, and a hundred and twenty thousand sheep. At the end of this time, Solomon formally "sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people."

JERUSALEM IN THE TIME OF SOLOMON.

HAVING brought his work to a successful close, Solomon, who seems to have had a great taste for building, proceeded with other undertakings suited to his ample resources, and to the magnificence of his character. The principal of these was the palace, which afterward became the royal residence of the kings of Judah, and which, on that account, has a sort of historical interest connected with it, which renders one naturally desirous to form as distinct an idea of it as it is now possible to realize. In matters of this kind—matters of description—we cannot dispense with the assistance of Josephus; for although his original materials were no other than such as we still possess in the sacred Scripture, he had means of understanding the details of the inspired accounts which we do not possess; and his descriptions of buildings and such matters may therefore be taken to convey a tolerably faithful paraphrase or explanation of the inspired accounts. With respect to this palace, however, his description is still so indistinct that it requires some knowledge of the arrangements of eastern buildings to apprehend his full meaning. He very properly directs attention to the fact, that although Solomon was able to get the temple finished in seven years, it took him thirteen years to complete his own palace, although a far inferior work, and involving far less cost. This he ascribes to his wanting, in this case, the zeal which had urged him to bring all the resources of his kingdom to bear upon the more holy undertaking, as well as to the want of that vast preparation of funds and materials by his father, which had enabled the works of the temple so rapidly to advance.

This palace was a large and remarkable building, supported by many pillars of cedar; whence it seems to have obtained the name of "the house of the forest of Lebanon," either because the multitudinous pillars suggested the idea of a forest, or because the produce of a forest in Lebanon had, as it were, been required to furnish the timber it contained. Some think that "the house of the forest of Lebanon," and Solomon's royal palace, were different buildings; but we are unable to discover any satisfactory grounds for this opinion. It was designed not merely for a residence, but as a place where public business might be commodiously transacted, and in particular, the administration of justice, which engaged no small portion of the time and attention of the Hebrew kings. The main building was, therefore, sufficiently spacious to contain the great numbers of people who came together to hear their causes determined. It was a hundred cubits long, fifty broad, and thirty high, supported by quadrangular pillars of cedar. The walls were of polished stones; and the fabric rose in three stories, each with rows of windows symmetrically arranged. It seems that the palace built for the principal wife, the daughter of Pharaoh, was not a separate building, as some readers of the Scriptural account apprehend, but as a knowledge of the arrangements in eastern palaces would lead one to expect, an interior pile of building, complete in itself, but adjoining to and connected with the king's palace. In fact, these descriptions can never be understood, unless we realize the true idea of an oriental palace, which is that of a number of open courts one within another, each surrounded on two or more sides with buildings, and all inclosed within an outer wall, and together forming the royal court. The outermost quadrangle contains the public apartments, in which the king alone is seen by his subjects, and where he holds his courts, gives audiences, and administers justice. The interior courts beyond this contain the actual residence of the king and of his wives and concubines—forming what is now called the harem. It is difficult to point out any analogy to this arrangement; many old palaces supply some indications of a similar arrangement. But the difference is still very great, the several courts being more spacious, and the buildings they contain more independent of each other, than is usually seen in such palaces.

In these oriental palaces, the public buildings—including the hall of audience and of justice—are always in the outer court. There is, indeed a feeling that, to insure easiness of access for suitors to the royal presence, the court of justice should be held at, or as near as possible to the gate. In common cases, and in the provinces, justice was administered at the gates of towns; but in the metropolis, at least in those matters that came before the king, causes were heard by him at or near the gate of the palace. Hence we read of Solomon's "porch of judgment," which was not, as some have supposed, a separate building, but the front part of the palace. It reminds one of "the gate of judgment" in the Moorish palace, the Alhambra at Granada in Spain. This palace, indeed, taken on the whole, supplies more materials in illustration of, and for comparison with Solomon's buildings than any other edifice in Europe, and quite as much as any in Asia. Besides these buildings, Solomon extended the town wall so as to include the hill now occupied by the temple within the circuit of the city, which he further strengthened and adorned; and because the hill of Zion, on which the palace stood, was separated from "the mountain of the house" by a valley of considerable depth, he facilitated the approach to the latter by a causeway, the traces of which remain to this day. This causeway was a work of so much magnificence, or of such excellent art, that it is mentioned among the works of Solomon which attracted the particular admiration of the Queen of Sheba. 1 Kings, x. 5. It is also said that this king "built Millo." 1 Kings, ix. 15. What this Millo was, has perplexed inquiry. It owed not its foundation to Solomon, but was rebuilt or restored by him; for we read of it before, immediately after the taking of the fortress by David, who is said to have "built round about from Millo and inward." 2 Samuel, v. 9; 1 Chronicles, xi. 8. The word signifies "fullness," and is most generally supposed to denote a mound or rampart, so called as being filled in with stones and earth, although others make it, on the contrary, a trench filled with water. Being an important and distinguished feature of a fortress, it came in popular language to signify the fortress itself, as in Judges, ix. 6; where "the house of Millo" plainly denotes the *acra*, or citadel of Shechem. In Jerusalem it probably denoted, in the most limited sense, that particular part of the city called the ramparts, or mound inside the wall. Those who have lived in fortified towns will know how usual it is, even now, to use the term "ramparts" as equivalent with "citadel"—a part for the whole, in such phrases, "I am going to the ramparts," "I have been upon the ramparts," &c. Those writers who attempt to combine a number of the different interpretations by reference to a number of circumstances which existed together at Jerusalem, forget that the name of Millo was used also in Shechem, where the same combination of circumstances did not exist.

Jerusalem was at the height of its glory and greatness during the reign of Solomon. In the time of his father, it had been the metropolis of the whole nation, but not also the religious metropolis—the seat of the divine King—and as such, to which the whole people resorted three times in every year. In the time of Solomon it was both. After him it was neither. In his time it not only enjoyed these distinctions but was, the seat of a really powerful and wealthy kingdom, and into it flowed the wealth which arose from the commercial and other enterprises of the king, whose wisdom and magnificence attracted the attention of foreign potentates, who in their own persons, or by their ambassadors, journeyed from far to pay their respects to so renowned a king, as well as to hear the outpourings of his wisdom, and to behold his curious and magnificent works. These left behind them costly gifts and the products of distant lands; and the succession of such visits of great monarchs, with their suits, filled the streets of Jerusalem with foreigners, in their various and fantastic garbs, and gave unusual life and animation to the secluded city. These visits of foreigners were to the Israelites a mark of aggrandizement and importance, of which they were profoundly sensible, for in the subsequent writings of their poets and prophets, such resort of foreigners to the holy city is indicated with emphasis, as marking the consequence which it once possessed, and which it might yet recover. These strangers, on their return to their homes, spread far and wide the renown of Jerusalem.

All this glory was not without its dangers. It was the destiny of the Israelites to be a people separate among the nations, and there was no evil which their great legislator had more anxiously endeavored to prevent than their intercourse with strangers,

and the establishment of common interests with them. But there was hardly one of the inspired directions which Moses had enforced, especially as regards the conduct of the king, which Solomon had not neglected. How this happened, how he allowed himself to act contrarily to what he must have known to be the will of God declared through Moses, we have no means of knowing; but it seems to us likely that it arose from the pride of superior intellect, which led him to fancy that the restraints which the law imposed were framed for common minds, but not for such as he, who, with his high wisdom and singular gifts, might venture to suppose himself fortified against the dangers which had been thought likely to arise from the practices forbidden. But even the wisest of men, when he leaned upon his own understanding, leaned upon a broken reed. That superstructure of high and illustrious character, which he rested upon the sandy foundation of self-confidence, fell, and the fall thereof was great. His free intercourse with strangers brought to his knowledge many men of high intellect and congenial attainments, and respect for their understanding bred a sort of easy tolerance of the religious errors which such minds could entertain.

There must be something after all, he seems to have thought, not so awfully bad, not so utterly unreasonable in practices and opinions to which such men had submitted their understandings, and which they, with their keen intellects, believed to be right. Then again, Solomon had, contrary to the law, "multiplied wives unto himself," and among these wives were many foreigners, some of them princesses, whom he felt disposed to treat with consideration and respect. Intercourse with them confirmed these impressions, and produced all the dangers which the prophet had foreseen. He became increasingly familiar with and tolerant of errors, which seem to have been insensibly fused down in the alembic of his own subtle mind into something "not so very bad," not so very intolerable, when rightly understood. So, from one thing to another he was led to aim a blow against the first principle of the Hebrew polity and religion, by tolerating the open practice of idolatry at Jerusalem, and even went so far as to build temples for the gods worshipped by his wives, upon the hills facing Jerusalem on the east, for he did not venture to set up these unlawful establishments within the holy city itself. The southernmost of the three summits of the Mount of Olives bears to this day the name of the Mount of Offense, from being the supposed site of this idolatrous worship.

For these things the wrath of God fell upon the house of David. The latter days of Solomon were troubled; and at his death the dominion over ten of the tribes was rent from his misguided son Rehoboam; and Jerusalem at once sunk from being the capital of the whole nation to the metropolis of the petty kingdom of Judah, comprising only the territory of the two tribes of Judah and Benjamin. Still it had the temple, and might still have retained the dignity of the ecclesiastical metropolis, in which the descendants of Abraham were bound to render service to their divine King. But Jeroboam, the new king of the ten tribes, henceforth distinguished as the kingdom of Israel, apprehended great danger to the continuance of his power if his subjects were permitted to repair three times in the year, with their dues and offerings, to the metropolis of the rival kingdom; and therefore, with due worldly policy, he took such measures as he judged best calculated to prevent the healing of the breach which had been made, and to prevent the return of the ten tribes to their allegiance to the house of David. To this end, and under the ostensible pretext that Jerusalem was too distant for the resort of the distant tribes, he set up a new establishment in his own dominions, the seats of which were at Dan in the North, and at Bethel in the south, whither the people were required to repair, and bring their offerings. At these places the worship was intended to be in honor of Jehovah, but was celebrated in a manner so corrupt as to be a gross profanation and matter of offense. In the first place, the Lord was represented and worshipped under the ancient and familiar, but interdicted symbol of the golden calf; and on finding that the priests and Levites generally refused to support his design or to assist in this worship, he appointed priests indiscriminately from the general body of the people, and assumed to himself the office of the high-priesthood, the union of which with royalty was common in other countries, of which he had witnessed an example in Egypt, where he had spent some years in exile during the latter years of Solomon's reign.

The beautiful temple of King Solomon, the richest and most highly finished edifice the world ever saw, continued in its original splendor only about thirty years. Shishak the supposed Sesostris of Egypt, then took Jerusalem and plundered the temple. Many other circumstances connected with its history are recorded in the books of Kings and Chronicles, and it was burned by the Chaldeans, when it had stood about 430 years. See 2 Kings, xxv. 13-15; 2 Chronicles, xxxvi. 17-20.

After the captivity, one of the first cares of the Jews who returned to their beloved country, was to rebuild the temple. Various hindrances and delays retarded the progress. It was begun by Zerubbabel; but their means were so scanty that the aged men who had seen the first house, wept with a loud voice when they saw the new foundations laid, Ezra, iii. 12. Yet the people in general praised the Lord with shouts of joy. To those who had not enjoyed the divine ordinances in their greater glory, the renewal of these services was felt as an especial blessing. Let us learn hence, that the day of small things is not to be despised, and let us especially be thankful for the great mercies we now enjoy as to the worship of God.

This second temple stood for about five hundred years, when, being much decayed, Herod the Great undertook to rebuild it. He employed 18,000 workmen, for more than nine years in the work. But, although at that time the main building was completed, other works were undertaken. The courts were further enlarged, and additional buildings erected, so that, in our Saviour's time, the Jews could say, that forty-six years had passed during its construction, John, ii. 20. It is calculated that the courts were sufficiently spacious to contain more than half a million of persons at the same time. No expense was spared to render this temple equal, if not superior, in size, as well as in beauty and splendor, to any thing ever seen among mankind. Of this pile, including several courts, and many hundred additional apartments, there is no particular account in Scripture; but it has been described by Josephus and other Jewish writers.

It is thought that the most holy place in the temple was about four times the size of that in the tabernacle; the length, breadth, and height each being doubled. In Solomon's temple, the floor and ceiling were of cedar, overlaid with gold; the walls of cedar, covered with palm-trees, cherubim, and flowers covered with gold; and doubtless they were very magnificent in the temples of Zerubbabel and Herod. Here was no window. The glory of the Lord had been its light when the Shekinah appeared; at other times it was in darkness. In Solomon's temple, the ark of the covenant was placed here; but when he deposited it, the golden pot with manna and Aaron's rod appear to have been lost, or perhaps they were placed near, but not within it, for it only contained the tables of stone, 2 Chronicles, v. 10. The copy of the law (see Deuteronomy, xxxi. 26) probably also were deposited by its side, which was found by Hillkiah, in the days of Josiah, 2 Chronicles, xxxiv. 14. The ark, doubtless, perished when the temple was destroyed by Nebuchadnezzar, but a copy of it was made for the latter temples. The Jews have a tradition that the original ark was concealed by Jeremiah, and will be found hereafter. No human ingenuity, however, could bring again the Shekinah, the cloud of glory, over the mercy-seat, or the spirit of prophecy. The urim and thummim, and the fire kindled from heaven, also were wanting, as well as the original ark. In all these respects the Jews admit that the latter temple was inferior to that of Solomon.

Perhaps, among all the considerations which have reference to the temple, none is more affecting than the extreme veneration of the Jews for that pile of building. Some of the Psalms which were composed during the Babylonian captivity strongly evidence this; and there are several instances of it in the Old Testament. Afterward this feeling was heightened to superstitious regard. The law required solemn and holy conduct in all who approached the courts of the Lord to worship therein, and persons were excluded under some circumstances of ceremonial uncleanness; but the Jewish rabbis added many other restrictions. Weapons of offense were rightly excluded from the house of God, and no man might enter it even with a staff. This was to teach that, in their worship, it was not right to lean on any staff but God; and it accounts for our Saviour making and using a whip of small cords to drive out the buyers and sellers, as a staff was not allowed in the courts even for driving the cattle. None

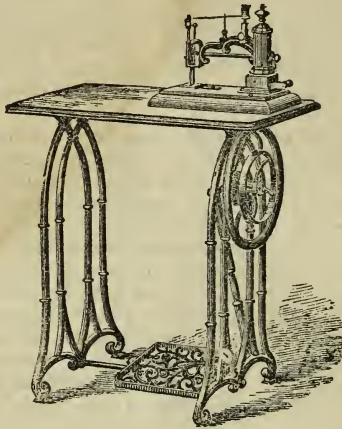
were to enter with shoes, or with dust on their feet; nor was it lawful for the worshippers to have money about them, yet we find tables of money-changers placed there! None were to make the courts a thoroughfare, or to use any irreverent gesture; spitting was absolutely forbidden. While attending the service, the worshipper was to stand with his feet even, his eyes cast downward, and his hands crossed. However weary, he must not sit down in the court of the Israelites, nor in that of the priests. When they departed, they were to go backward till they had left the inner court where the altar stood, and must not quit the temple by the same gate through which they entered. These scruples entertained after the captivity, strongly contrast with the neglect, and worse than neglect, manifested toward the building during the reigns of the idolatrous kings of Judah. The anathemas and penalties denounced against any one who should enter the courts of the temple, while ceremonially unclean, were most severe.

The least slight toward the temple, real or supposed, excited the bitterest rage of a Jew. Not to mention Paul and Stephen, there is the strongest instance of this in the case of our blessed Lord. The rulers of the Jews seized upon an expression uttered by him some years before (John, xi. 10, 20), and misrepresenting his words, gave them the semblance of disrespect to the temple, when they had in vain sought for any other ground of accusation which might influence the people, Mark, xiv. 55-58. The mere assertion, though not well supported, that Jesus had been heard to declare he was able to destroy the temple, was considered as impious guilt, too great to be forgiven. And when expiring on the cross under this charge, the same people who, a few days before, had hailed Jesus of Nazareth as the son of David, viewed him with scorn, and taunted him with the words they supposed him to have spoken. Matthew, xxvii. 39, 40.

The same typical meaning may be applied to the temple as to the tabernacle; and as it was supported by a strong foundation, it may further remind us of the sure Foundation, even Christ Jesus, that only Foundation, in reference to whom the inspired apostle declared, "If any man's work abide which he hath built thereupon, he shall receive a reward," 1 Corinthians, iii. 14. And let us remember, that the tabernacle and the temple, in their typical and figurative meaning, were as maps of the gospel-land we now inhabit. They represented by shadows, or at best through a glass darkly, truths now clearly set before us. It has been said the glories of that blessed country *then* could only be faintly discerned through the smoke of the sacrifices; *now* the fruitful fields, and refreshing streams, and rich prospects of that heavenly Canaan, are clearly revealed.

Josephus gives a most vivid description of the final destruction of the latter Temple. The Jews from that time ceased to have a national existence. When column and cohort of the Roman legion surrounded their devoted city, their faith never failed, nor confidence weakened. With the blindness of fanatic zeal they listened to the counsel of traitorous leaders, by which they were lured to their own destruction. Nor when the lurid flames flashed from pinnacle, and were reflected from mountain top, did they see the doom that had been foretold. The melted gold mingled with the sanguinary flow of blood, coursed down the declivities of Mount Moriah in continuous current, and when the Temple fell, the proud Jewish nation ceased to exist. The glory of their name—the mighty House of the Lord had been raised, and now, scattered in all quarters of the globe, they await their future restoration, when the Sacred Place shall resume its original splendor.

WILCOX & GIBBS SEWING MACHINE,



The points of superiority peculiarly its own in this
Machine may be briefly stated.

Stitching, Hemming, and Felling with a Single Thread,

It forms a flat, even, and elastic seam, which is *warranted not to rip in wear* if every third stitch is cut.

A PATENTED DEVICE OF GREAT UTILITY TO LEARNERS, recently applied, *prevents the possibility of the machine being run in the wrong direction*, or the balance-wheel wearing a lady's dress.

A BLIND PERSON OR CHILD can adjust the needle, or regulate the tension.

TWO THOUSAND STITCHES, or two yards of work can be done in one minute without dropping a stitch.

These Machines, so simple and accurate in their construction, supersede the use of the shuttle and with *one thread* produce all the practical results of two-thread machines; and more, for these *fell without basting, and hem the finest muslin without puckering*,

Although at *about half the price* of other first-class machines, they will accomplish double the sewing in a given time.

From the Boston Traveler, February 11th, 1860.

"We invite the attention of our readers to the advertisement of the WILCOX & GIBBS SEWING MACHINE. This last improvement consists in doing more and better work with one thread than has heretofore been done with two threads. The question now is—Of what use are two threads, when more and better work can be done with one thread?"

DOUBLE AND SINGLE THREAD MACHINES.—The STATE AGRICULTURAL SOCIETY OF PENNSYLVANIA, in their published Report, October, 1859, says:—

"All the Machines were considered good; but, taking into consideration SIMPLICITY, CHEAPNESS, DURABILITY, and doing all work, the Committee were unanimously in favor of WILCOX & GIBBS' SINGLE THREAD MACHINE."

Many commendatory notices might be added if space would admit, but an examination is all that is needed to demonstrate that it is THE MACHINE FOR THE FAMILY; and all are invited to bring their work and try for themselves.

JAMES WILCOX,
MANUFACTURER,
No. 508 BROADWAY,
NEW-YORK.

Opposite St. Nicholas Hotel,

TO ADJUST THE STITCH.

Pull the lever below the cloth-plate toward you to shorten, and push it from you to lengthen the stitch.

GENERAL REMARKS.

Have about two to three inches of thread drawn through the eye of the needle before beginning to sew. Raise the needle and the foot. Place the work under the point of the needle, and lower the foot upon it before making any stitches. Hold the end of the thread loosely until two or three stitches are made, after which it may be passed under the foot so as to be out of the way of the needle. To end off a seam, stop with the needle up, draw some slack thread from the spool, pull it through the eye, and cut it off between the goods and the needle, at the right hand side of the needle, now raising the foot and pulling the work to your left, the end of the thread will be pulled down through the loop, and will fasten off.

Dropped stitches can only occur in this machine from turning the wheel in the wrong direction, or from using the wrong size needle for the size thread employed, the proper numbers of which are given above.

Much finer cotton (say at least one-third) may be used in Sewing Machines than in hand sewing, and still insure as strong a seam. For instance, if No. 30 was suitable for sewing the fabric by hand, use say 46 or 50 with machine. Any *good spool cotton* may be used in this machine, and if linen thread is used, it should be of the *very best make*. "Brooks' glance," and "Clark's Enameled Cotton, has been found excellent. "There are other kinds perhaps as good. Do not use *fine numbers* of *soft finished* cotton. There are some fabrics, which, owing to their peculiar nature of the dressing they contain are difficult to sew with any Sewing Machine or even by hand. This difficulty can always be overcome by rubbing the surface of the goods along where it is to be sewed with hard white Castile soap.

THE HEMMING GUIDES

Used with this Machine are the most perfect hitherto produced. In order to produce different widths of hem, two Hemmers are furnished, marked No. 1 and No. 2.

The No. 1 is intended for narrow hems, and makes only one width, and should never be used on goods thicker than ordinary shirting. To adjust it to the machine put the screw through the hole in the cloth-plate in front of the needle, and screw the thumb-nut on underneath; now set the point of the Hemmer in a line with the needle-hole, and screw the nut up tight. Raise the foot and push the cloth in the hemmer as far as you can, and then, with a scissors or other pointed instrument, draw it through until the feed-back of the needle will take hold of the cloth. Now let the foot down on the work, when, if the Hemmer is adjusted properly and the cloth is kept up in the corner, it will make a very handsome hem. If the stitching does not come in the right position on the hem, move the point of the Hemmer to whichever side is necessary to make it right.

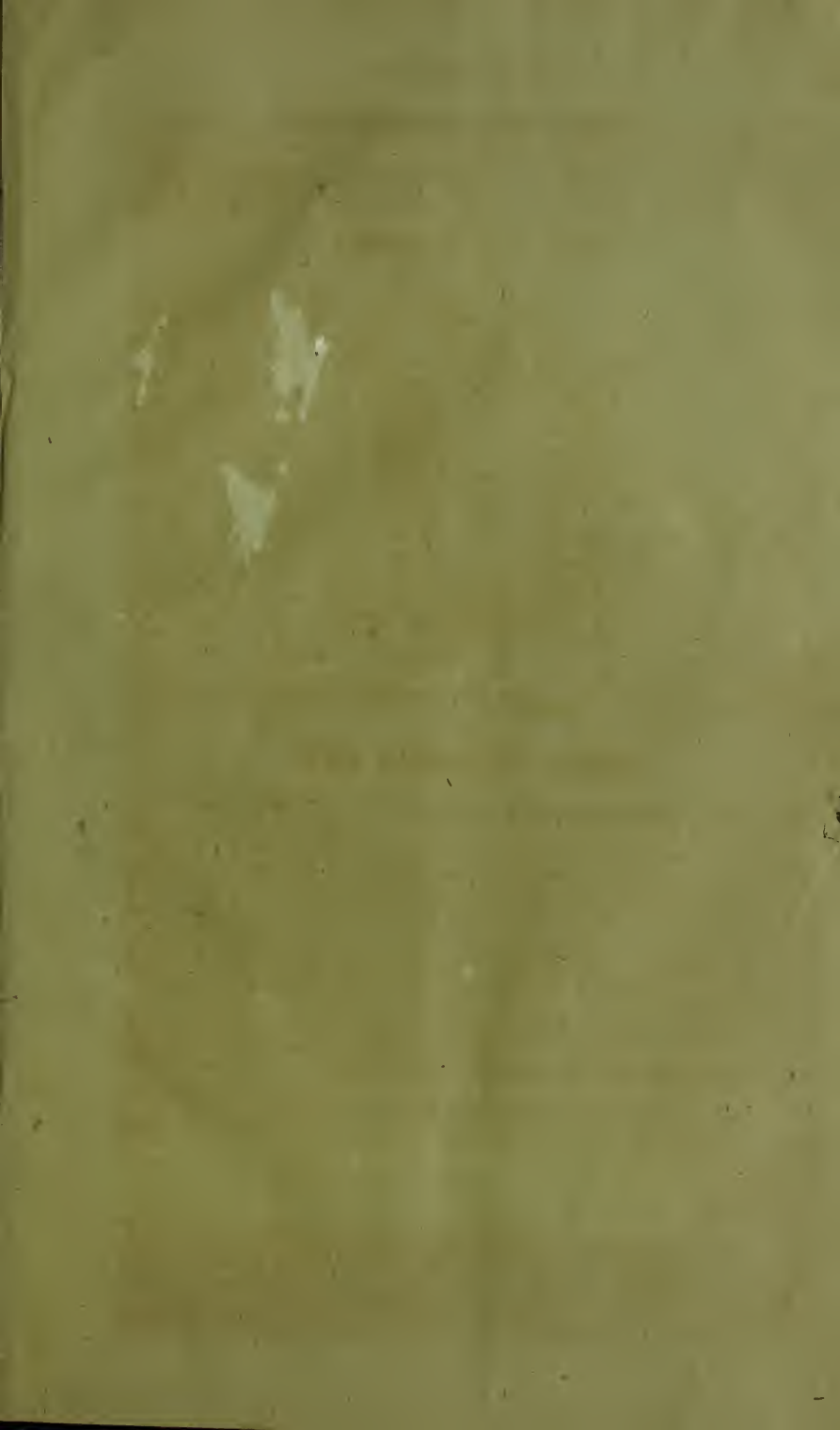
A tighter tension and longer stitch are required than when working without the Hemmer.

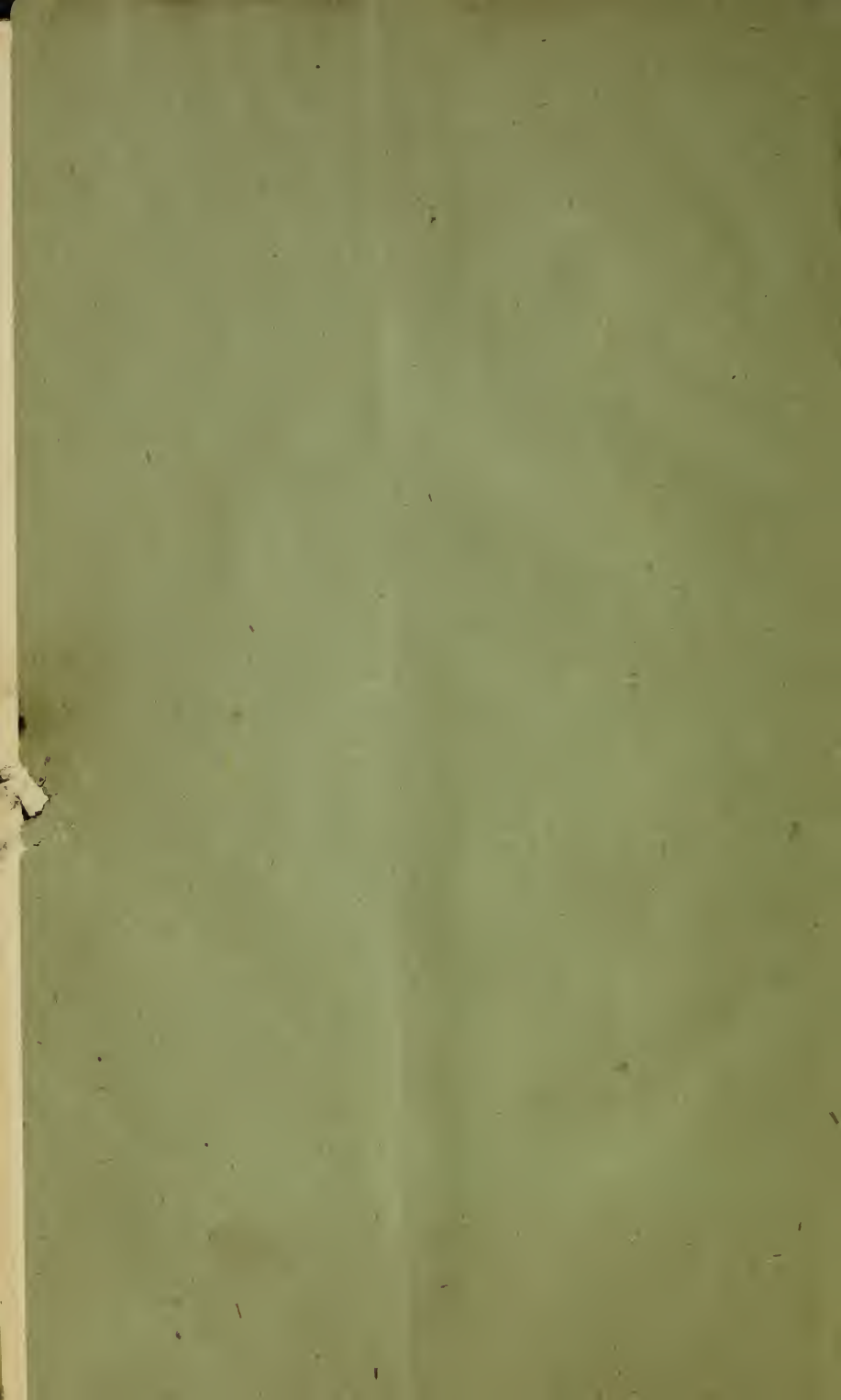
The No. 2 is intended for any width of hem, and for such goods as are too thick for the No. 1; such as toweling, etc. It should be adjusted on the cloth-plate same as No. 1, but the cloth has to be folded down evenly a little wider than the width of hem desired. Insert the cloth as directed for No. 1, and adjust the guide so that by running the folded edge against it, the edge of the cloth will be kept in the corner of the Hemmer. If the stitching does not come in the right place, move the point as directed in No. 1.

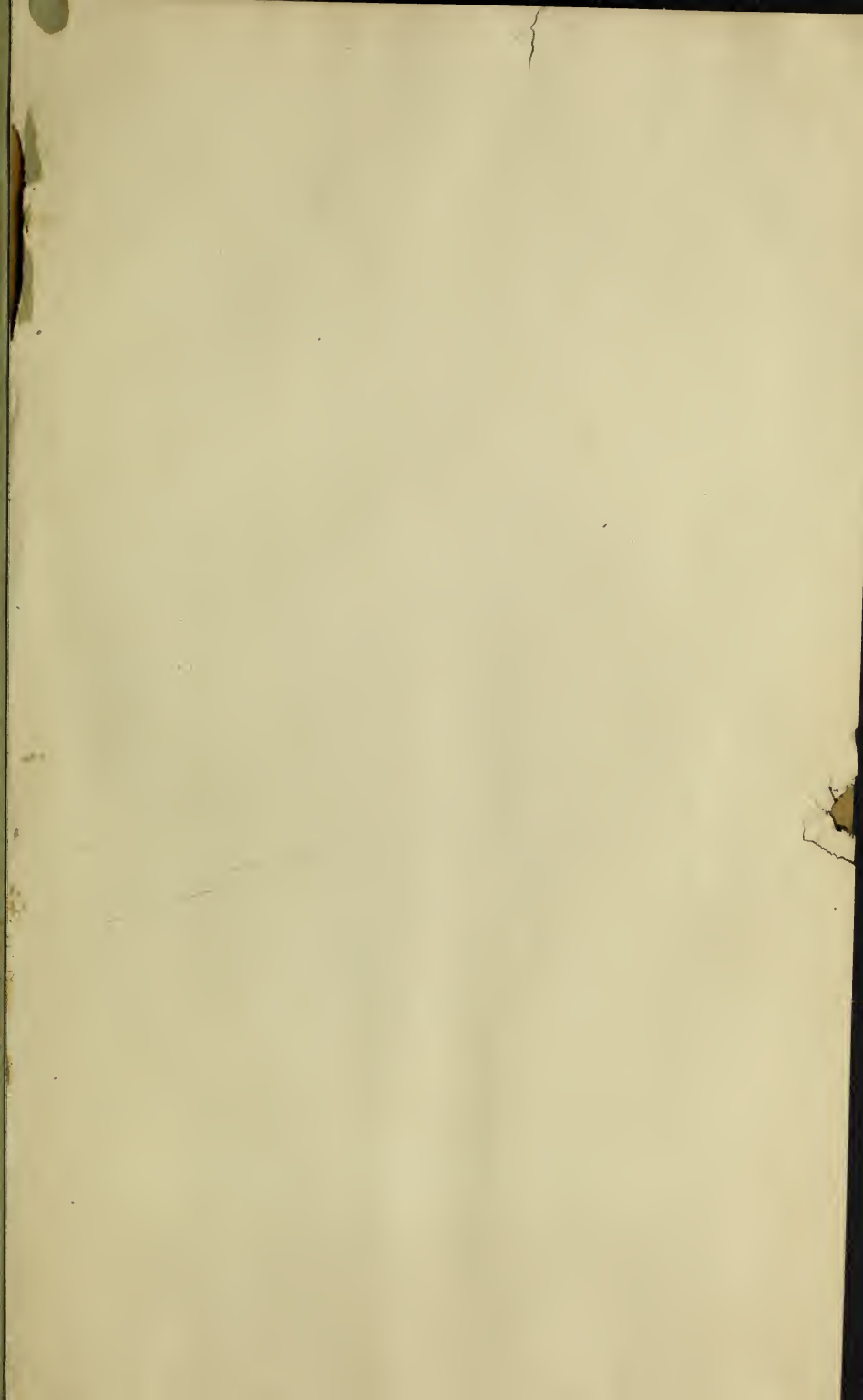
TO MAKE A FELL SEAM.—Lay the edges together one below the other, the same as in felling by hand; sew it on the narrow edge, then turn the seam down and pass it through the Hemmer No. 2, in the same manner as in making a wide hem.

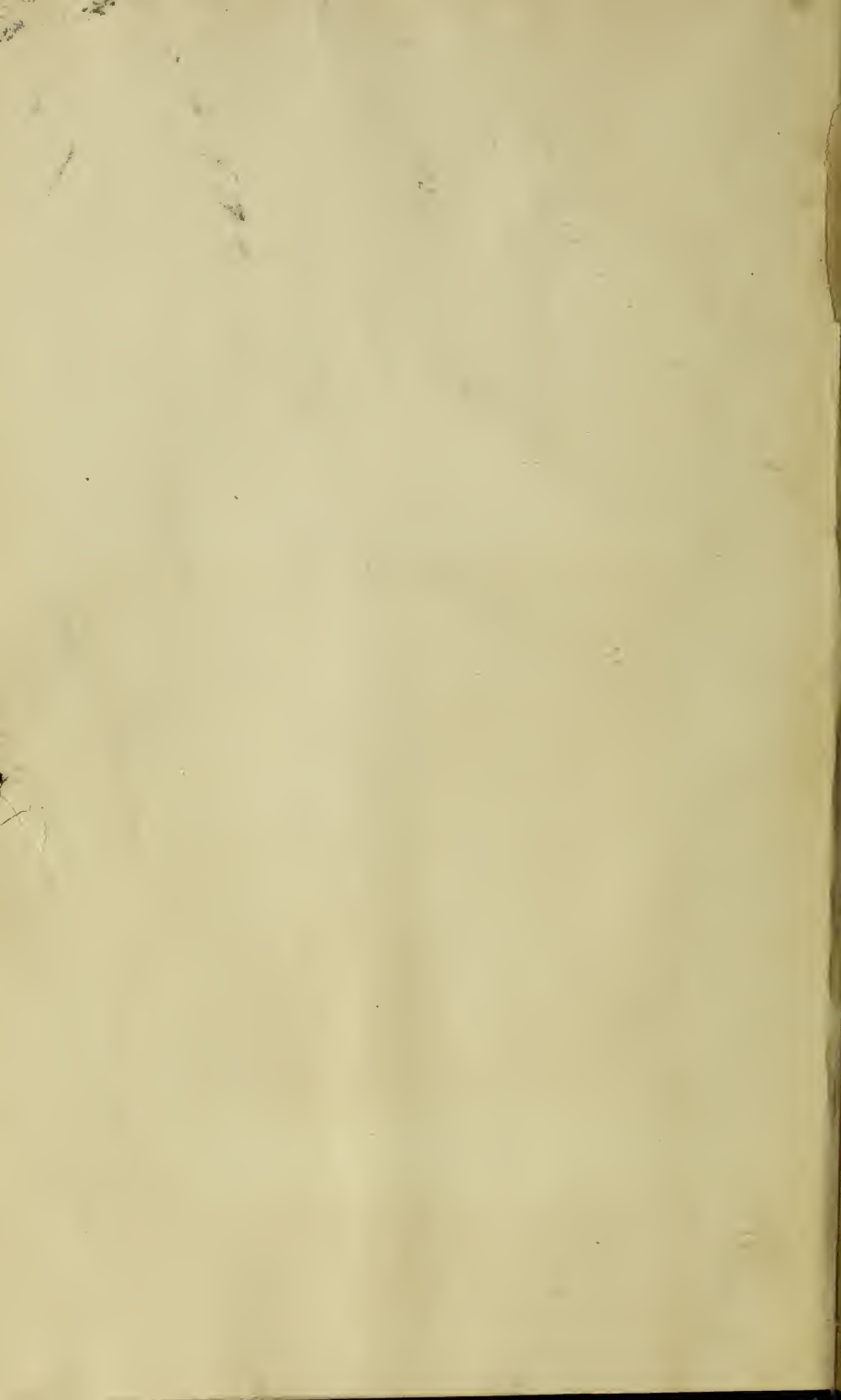
If it should be found that the Hemmer does not turn in all the raw edge, always trim it off before you commence.

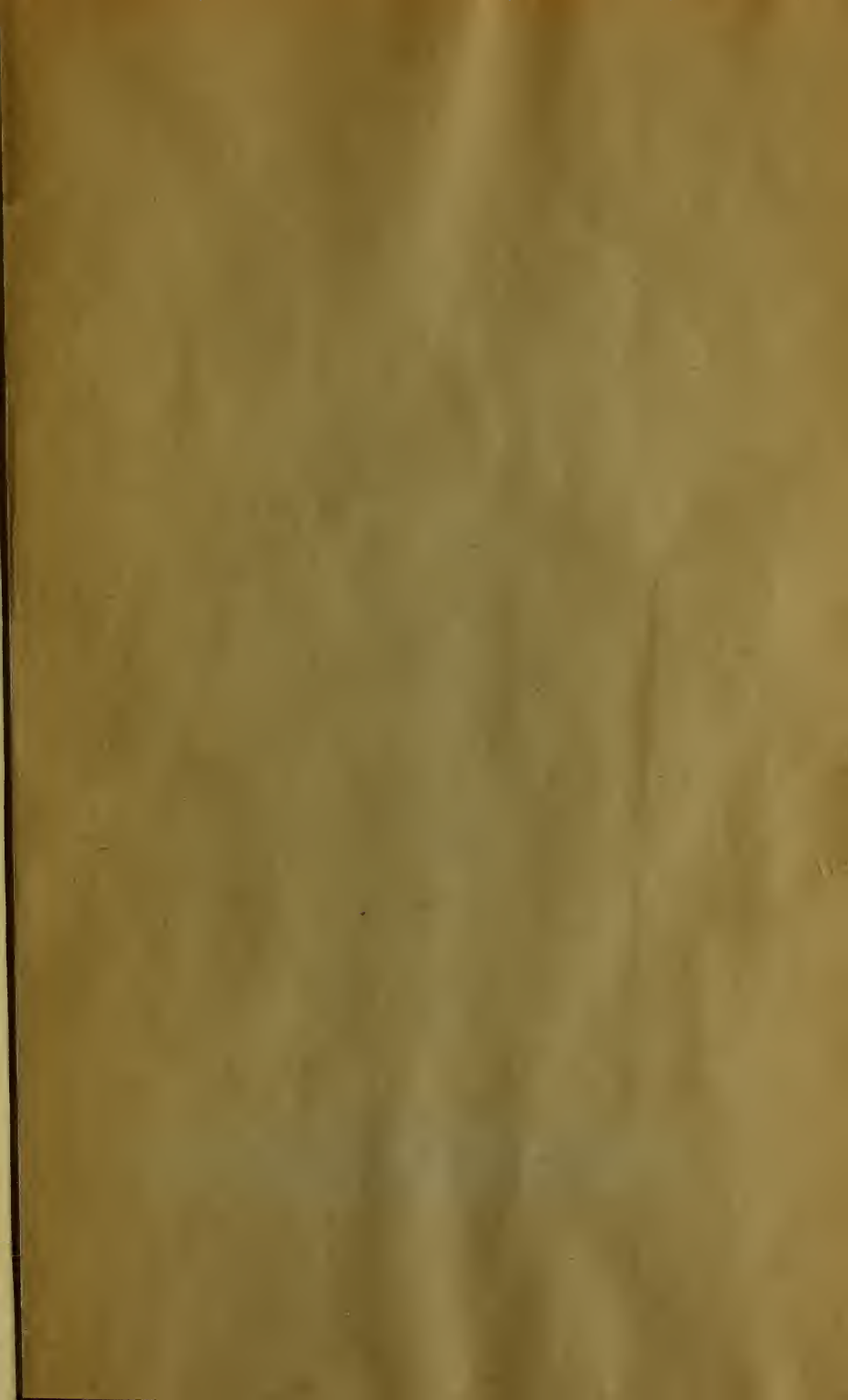












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